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THE

MONTHLY MISCELLANY

OF

RELIGION AND LETTERS.

VOLUME IX.

BOSTON:
WILLIAM CROSBY.
1843.

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THE
MONTHLY MISCELLANY.

VOL. IX.

JULY, 1843.

NO. 1.

DOGMATISM.

As unsightly excrescences sometimes grow on lofty trees, so do ugly vices attach themselves to the stock of religion. Of these vices one of the most offensive, though not the least common, is dogmatism. We see it in different connexions and under different circumstances. It is not confined to any one denomination of Christians, nor peculiar to any system of faith. It is a vice to which some persons are more inclined than others from natural temperament, and to which some forms of belief give more encouragement than others; but it may discover itself where we should least expect its presence. Dogmatism is not connected with religion alone. It often taints the conversation and writings of men of science; it is betrayed by many a visitor to the galleries of art; it is the bane of political discussion. In the dictionary dogmatism is defined to be "positiveness in opinion," and a more concise or accurate definition could not be given. "Positiveness in opinion"—a way of speaking about our own views of truth or duty, which overlooks our fallibility, and denies the common sense or common honesty of those who differ from us. Dogmatism does not reason—assertions are its arguments; does not weigh objections—but despises them; does not treat an opponent with respect or courtesy,—but loads him with reproach, or overwhelms him with

solemn warning. Dogmatism is self-confident, arrogant, unjust, obstinate, blind. It is the natural expression of bigotry, the sure indication of a narrow mind.

This positiveness of opinion is very different from that intelligent and warm attachment to his own principles of belief which should mark every Christian. Let every man "be fully persuaded in his own mind." Having formed his opinions carefully, studiously and prayerfully, with the Bible before him, and the Divine Spirit invoked to pour light upon the eyes of his understanding, that he may see what is written in the records of sacred truth, he ought to retain his confidence in those opinions with an unshaken faith, till he shall be convinced that he has wrongly interpreted the words of Scripture. A firm adherence to what we believe to be the truth as it is in Jesus, and strenuous exertions to diffuse it throughout society, as well as an earnest and habitual endeavor to express its power in our characters, are duties enforced by every consideration drawn from the importance of this truth, the privilege of possessing it, and the necessity of a cordial and happy faith to a personal enjoyment of religion. But we may be firm, open and zealous in advocating the truth, and yet not dogmatical. We may stand by our own opinions, yet not treat with scorn the opinions of others; remembering that they may have arrived at the results by which they abide through an equally diligent study of the Scriptures with ourselves. It may indeed seem strange to us, that they should find such doctrines as they hold in the Bible. That any one, for example, should gather the doctrine of the Trinity from either the Old or the New Testament is to me as wonderful, as that men should have ever believed in a connexion between the fortunes of human beings and the influences of the stars. Yet honest and good men once thought they read their own and others' destinies in the brilliant letters of the firmament; and why may not honest and good men now think they find the revelation of a triune God on the pages of Scripture? I am bound to allow their sincerity, and they to allow mine. Humble conviction should not degenerate into supercilious dogmatism. "Why dost thou judge thy brother, or why dost thou set at naught thy brother? Let us, if we can, enlighten and persuade, but "not judge one another any more."

This habit of speech and the temper of mind from which it springs, we have said, overlook the fallibility which always cleaves to man. "To err is human," is an apothegm which is not less true of the intellectual than of the moral history of man. We are all, even the best and wisest, liable to mistake. Nay, all men have run into mistake. There is not, and never has been, an un-inspired man on earth, who has not in a greater or less degree misapprehended Divine truth. What changes have taken place in the opinions of honest inquirers, as they have pursued their investigations into the meaning of Scripture. Persuasions which had been held for years, with a tenacity that seemed to preclude any alteration of belief, have been effaced by later impressions. Truth has been seen under new aspects, and the judgments which were formed under a one-sided view of its character have given place to such as were more consistent with its manifold relationship to the great universe. A wise man is continually correcting his opinions. The wisest are always the most modest. Now, that any one in the face of these facts should claim for himself the attributes of the Omniscient Mind, is as sad as it is absurd. What more preposterous or pitiable than that a being of such limited powers as we possess, and with these in only an incipient state of development, should clothe himself with the assumption of infallibility, and pronounce those who differ from him in fatal error? How arrogant is it for a man—the creature of yesterday, who is enwrapped in imperfection, and whose experience should teach him deep humility, to say, 'I *know* I am right.' He who can use such language shows how little he really knows of himself, or of the conditions on which truth can be ascertained.

The dogmatist also, we added, disregards the rights of others. Plainly he does so, when his arrogance denies to them the privilege of forming their own opinions upon a perusal of the Scriptures, and calls them to adopt his creed or his judgment of what is right as the only safe interpretation of the Divine will. Men are continually offending in this way; yet nothing can involve more palpable injustice. What! shall I be deprived of the privilege with which God has entrusted me, of construing his instructions according to my best ability, so making him and him alone, through his accredited messengers, my teacher, and be compelled to accept the

construction which some one or more of my fellow-mortals has put upon his words? Must I sit, not at the feet of Jesus, but of a man like myself, who undertakes—presumption as wicked as it is foolish!—to speak as he spoke, “with authority?” God help us to resist such encroachment upon the rights of every disciple of Christ! We have responsibilities as well as privileges—responsibilities created by our possession of privileges. Shall we suffer the latter to be wrested from us, while we must continue to lie under the weight of the former? God forbid!

The conduct of the dogmatist will appear still more unreasonable, if we consider under what different systems of faith and practice it has been exhibited. Men holding opposite opinions have rivalled each other in the vehemence with which they have asserted, each the absolute truth and importance of his own belief. The longest chapter in the history of the Christian Church, and the most disgraceful, would relate the influence of dogmatism. Rome hurled anathemas from the Vatican, because she *knew* that heretics were in the wrong; and Calvin ruled Geneva like a Pope, because he *knew* he was in the right. What a miserable spectacle of human weakness! The English Church was *positive* in regard to the sanctity of its ritual, and so drove the Puritans from their altars and their homes. The Puritans came here and planted dogmatism on the soil of America, where it has yielded many a luxuriant harvest since. If there be any one thing pre-eminently foolish, it is the introduction of this vice into a Protestant community. We can almost pardon it in a Church which is built openly and wholly upon the basis of an assumed infallibility; but when they, who claim the right of private judgment in defiance of this bold pretension, become imitators of that which they disown, and cover themselves with a garment of inconsistency which almost conceals their excellences, we can neither pardon nor endure such treason against the highest prerogatives of the soul.

For not only is dogmatism absurd. It is mischievous, in spite of its inability to accomplish its purpose. It wishes to impose the same faith on all men; which it can never do. But *this* it can do—enkindle rancor, strife, and the passions of hell in Christian bosoms. This it has done—made enemies of those who have trampled under foot the law of brotherly love which as disciples of the same

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Master they were bound to observe. Oh! the miseries and crimes that have come from this source—the jealousies, the falsehoods, the angry feelings, the secret and the open wickedness! It is a dark catalogue. We will not attempt to unroll its sad lines.

Yet, notwithstanding the absurdity and mischief which are inseparable from positiveness in religion, it has a wonderful effect upon many minds, bringing them under its power, and conquering them—not convincing nor persuading, but subduing them—by its tone of authority alone. There always have been those who seemed to be overpowered by the assertions of dogmatism, as the torrent sweeping down the hill bears the loose soil along with it. They attempt but feeble, if any resistance. The effect of mere positiveness in this community, at this time, is amazing. It is thought that men who speak so confidently must have better grounds for their opinion than those who show more modesty and more candor. Yet positiveness in the advocates of a doctrine is no proof of its correctness. Do we not see this every day? The grossest outrages upon reason and Scripture are perpetrated by men, who talk of the wickedness of rejecting their belief with a flippant solemnity which it is difficult to reconcile with the supposition of a true reverence in their hearts. We mean not however to call in question the depth of their religious sentiments; but to expose the error of judging others by the measurement of their own creed. Still as long as men shall tremble before the judicial acts of dogmatism, it will doubtless continue to exercise the functions of high Heaven and parody almighty judgment on earth. Such methods of conversion ought not to move us from our integrity. What reason is there for changing our faith, in another's assertion that it is a dangerous faith? His assertion does not make it so. With equal propriety we may pronounce the same sentence on his faith. Neither our arrogance nor his would prove that either was right in point of doctrine, but only that both were wrong in spirit and practice.

'But,' some may reply, 'it startles us to hear another say, that he knows he is right. It makes us doubt our own persuasions, for he speaks with an assurance that we do not feel. We wish we could feel as *certain* as he does.' A single inquiry may relieve their minds from this unhappy distrust. How does any

one *know* he is right? He cannot know it, except in the same way in which we may know that *we* are right. There are only two possible ways in which such a conviction could be established in any mind,—either by the faithful use of all means of arriving at the truth and the clearness of result which should be attained, or by a direct influence from the Spirit of truth affording special and plenary illumination. The former of these methods is accessible to every one; the latter may be claimed by thousands, and has been claimed by those who have obtained diametrically opposite assurances, but can be a proper ground of reliance to no other mind than that which receives the illumination, because no one else can have any proof that it is enjoyed. The testimony of another's consciousness, as he deems it, on such a subject, has not, and ought not to have any force with me, because it is liable to the suspicion which arises from the fact, that testimony of this kind has again and again been invalidated by the contradictions which its reception would make it necessary for us to ascribe to the Author of all truth.

‘Still how much more comfortable it must be, to feel such an assurance!’ Suppose it were, the question is, which is the right or safe feeling, not which the more comfortable. A feeling based on the presumption of infallibility, being intrinsically false, cannot be either right or safe. And in regard to comparative comfort, we should say, that of two men, one of whom entertained this assurance of the undeniable soundness of his faith, whilst the other calmly rested on the convictions of his own mind, but admitted the possibility of error, and welcomed whatever light might come to him from legitimate sources of instruction, the latter held a far more enviable position than the former. It is not necessary that we should live in disquiet, because we refuse to retreat within the armed garrison of positiveness. The alternative is not between dogmatism and doubt. We may maintain an unwavering reliance upon the interpretation which we give to the language of Scripture, and derive from it peace and strength, while we dare not arrogate the attributes of an Infinite Intelligence, nor attempt to wield the thunders of Omnipotence.

There is still one course of reasoning—short and specious, but fallacious, by which many persons justify their submission to the

clamors of the dogmatist. 'You admit,' they say, 'that we may believe all he believes and yet be saved ; but he affirms that if we believe only what you believe, we must be lost. Now it is safer on general grounds to believe too much than too little, because what we have *over* the truth can only be an inconvenience, while what we *want* of it will be a fatal omission in our creed ; and since, by the statement on the one side and on the other, we cannot lapse into fatal error by embracing ever so much doctrine, while we may incur the Divine displeasure by remaining where we are, it is better for us to embrace the whole that is offered us and make our faith as capacious as possible.' The mistake in this reasoning, by which many, we suspect, are deluded, consists in mingling two statements which can properly be regarded only as antagonist to one another ; yet, by taking a part from one and a part from the other, are made to yield this deceptive result. *We* do not admit that to believe too much is a whit more safe than to believe too little. Man is bound to believe what God has revealed, and to add more than this to his faith is just as bold impiety as to take away any thing from it. We do not say that a disbelief of what some account indispensable to the completeness of Christian faith will be a fatal omission. That is the assertion of the dogmatist, and we deny its correctness. We allow, that if a person honestly arrive at conclusions very different from us, through patient and humble study of the Scriptures, he will not therefore be shut out from the kingdom of Heaven. But we do *not* admit, that it would not have been better for him to have found in the Bible the same precious truths which we have found there, and to have seen them as we see them, embraced within the glorious circle of a perfect unity. And we do not admit, that *he* will pass without condemnation, and fearful condemnation, who indolently accepts the faith which is offered him and believes as much as he can for the sake of including all possible chances of salvation within his creed. There is no safety where there is not honesty—honesty of mind and heart. That faith is worth nothing—it will only be a mill-stone hung by suicidal hands around the soul to sink it deeper in destruction—which is taken up without inquiry, and is cherished on a sordid calculation of future consequences. The faith which sanctifies the soul, which quickens the energies of the spiritual life into a

healthful activity, which makes Christ a present Saviour, and heaven an immediate experience, is the only faith which is comfortable or safe, the only faith which will be found profitable for the life that now is or the life that is to come. All who have this faith are believers, in the largest sense of the word, and such should not judge one another.

We have intimated that dogmatism may taint the inculcation of duty as well as the exposition of faith. Perhaps its influence in the former connexion is not to be less deprecated than in the latter ; for wherever it appears, it infuses bitterness into the waters of life, and substitutes for the gentleness of a Christian spirit the violence of a partisan temper. Men may differ widely respecting the best methods of cultivating or expressing the religious character, and yet be equally sincere followers of the Lord. Why should there be strife among brethren who have a common object in view, and are laboring, though in different ways, for the same end ? Does it become those who are themselves weak and fallible to condemn or disparage the efforts of others " to fulfil all righteousness," because those efforts are not shaped after the same model with their own ? Judgment is not man's office, but God's prerogative. Nothing can be more contrary to the law of love which Christ laid down and his Apostle expounded, than for us to insist upon our forms of religious activity as the only legitimate expressions of Christian zeal. For *us* they may be proper, and the best which we could adopt. But in others other exercises may betoken an equal strength of faith and liveliness of sensibility. Who shall say that Fenelon did not in his quiet meditations cherish as warm a love of God, of Christ and of man, as was shown by Francis Xavier, when he devoted himself to the preaching of the Gospel among the idolators of India ? Or to come to our own times, who shall pronounce which was the better Christian, Buckminster or Tuckerman ? Yet how different their habits of life ; how unlike their departments of influence. Instead of delighting in judgment, let us not judge one another any more ; but let us rather " follow the things that make for peace, and things wherewith we may edify another." Mutual edification, not suspicion and recrimination, should distinguish those who bear the same name and press after the same inheritance of eternal life for themselves, and desire the same influ-

ences of salvation for others. Sympathy and co-operation may give an effect to our labors in behalf of human well-being, which shall astonish hearts possessed by the most earnest faith; dogmatism can only chill sympathy and prevent co-operation. Mutual forbearance and confidence may clothe us with a triumphant strength; dogmatism can only dissever and ruin us. E. S. G.

POETRY FOR THE COLLATION.

WE wish to preserve on our pages the Song, Hymn, and Ode, written for the Collation on the anniversary week, May 30, 1843, both on account of their merit, and for the sake of the pleasant associations with which they must be connected in the mind of every one present at the occasion on which they were sung. The Song and Hymn were written by Rev. John Pierpont, and the Ode by Miss H. J. Woodman, of Boston.

S O N G .

THE bloom of spring at last has come
 O'er faces, hopes, and trees,
 And town and country hear the hum
 Of business and of bees;
 And round the board, that friends have spread
 For friends, we 've come once more;
 And, now the outer man is fed,
 We 'll sing "Lang syne" *encore*.

From sunny slope, from sheltered vale,
 Whose "brooks of water" flow
 Between their grassy banks, whereon
 Lambs bleat and cattle low,
 We press around the festive board,
 Where friend meets friend once more,
 And, having talked of other days,
 We 'll sing "Lang syne" *encore*.

Ye sunny slopes, ye quiet vales,
 So lately clothed in snow,
 Ye windy hills, with temples crowned,
 Where men for worship go,
 Dear though ye are to all our hearts,
 Forgive us if, once more,
 We 're drawn to town "Election week,"
 To sing "Lang syne" *encore*.

Lang syne, in academic shades,
 Have we chalked out our lives,
 And lang syne boasted of the maids,
 That now sit here our wives;
 And though we care not *now* to "set
 The table in a roar,"
 What better can we do, thus met,
 Than sing "Lang syne" *encore*?

And when next spring comes round, and shows
 Her blooming apple trees;
 And on her bosom wears a rose,
 And brings bouquets like these;
 Oh then, though bees and business hum,
 And our sand is somewhat lower,
 Around this table may we come,
 And sing "Lang syne" *encore*.

H Y M N .

THE dead! the reverend dead!
 Let not oblivion spread,
 Over their dust,
 And their good deeds, her pall!
 No, let us cherish all
 Their names, and here recall
 The sainted just.

Fresh, from their sepulchre,
 The thought of what they were
 Comes, like the breath

Of the young flowers, that grow
 Around their graves, and throw
 Their fragrance o'er the low,
 Dark house of death.

The memory of the good,
 Who at the altar stood
 Faithful and true,
 Is holier, in our eyes,
 Than are the stars, that rise
 To give us, from the skies,
 Their light and dew.

Souls of our brethren blest,
 Who 've entered on your rest,
 Deign ye to know,
 As round the THRONE ye rise
 In "sweet societies,"
 How by the good and wise
 Ye 're loved below?

God of the rolling years,
 Guide of the circling spheres—
 Planets and suns!
 Clothe us, like them, in light;
 Lead us, like them, aright;
 Keep us in courses bright,
 Thy holy ones!

O D E .

SINCE he who bled on Calvary's height
 Has blessed with prayer the festal rite,
 We come, great God! a joyous throng,
 And bless thy name with prayer and song.
 Not strangers, but a kindred band,
 Brothers in hope, in heart and hand;
 Pilgrims in different paths we tread,
 But one in Christ, our glorious head.

Let thought unfold her freest wing,
 And joy attune her sweetest string;
 And pleasant memories of the past
 On this bright hour their halo cast.
 Hope, pausing in her upward flight,
 Reveals her face of beaming light,
 Points to the shining path she treads,
 On which our God his glory sheds.

We mourn one star, whose brilliant light
 Has pierced the veil of mental night;
 And orbs of pure, though lesser ray,
 Have passed as silently away.
 But faith the opening portal shows,
 Through which celestial music flows;
 The supper of the Lamb within
 Is spread for all redeemed from sin.

There may we meet as welcome guests,
 No aching brows, no bleeding breasts,
 No wanderer mourned, no prayer unheard,
 No weary thoughts of bliss deferred.
 May love and light and peace be ours,
 And wing the bright uncounted hours;
 The Shepherd near—his flock secure
 In pastures green, by fountains pure.

THE DIFFICULTY OF THE RELIGIOUS LIFE.

It is very difficult to direct our actions at the moment, when the time of action has arrived. We are under the necessity, then, of acting. We have no time for reflection, little time for choice, little opportunity to gather up our scattered affections and bring them to aid us in the path which duty points out. It is not always that we need to direct our actions. They direct themselves. Even in performing the best actions, we act often with little exertion; we go on easily; we are almost unconscious that we have done well. We have at least acted so easily, that we are quite

unconscious that we have done anything strange, anything which others do not do, or which others find a difficulty in doing. And if our action is praised by others, we receive their praise with humility; we had not expected praise; the mind had not been occupied with considering what others would think of our action, but only with considering how we might act well. With so much simplicity do we conduct oftentimes, when we are doing well.

And, on the other hand, when we do ill, we often act with nearly equal simplicity and equal unconsciousness of self. And often if at the time of our good action or our bad action we attempt to think, to weigh consequences, our affections prove too strong for us, and our action goes on as it had begun. There is a predetermination, made before this particular action was thought of. It is a determination, by which our actions in general are determined,—a determination which gives to all our actions a uniform character, and forbids that inconsistency, which we should expect to find in the actions of a man who was able in each separate movement to determine anew. Our actions all bear one character.

But how is this, that our actions all bear one character? Why are they not various? Why is not our character inconsistent? Because, as it appears, in every moment of action we refer our action to some principle which we have settled upon as true, and by which we are determined to act. Actions are many, but moral principles are few; and when we have chosen a moral principle, we refer all our actions to it instinctively, and it gives its character to them all.

We refer our actions to it instinctively; as the player upon the piano-forte runs his fingers over the keys apparently without thought of each particular key, but only of the tune which he has predetermined to play. Yet he did not do so at first instinctively. By hard labor of the mind, by thought directed individually to each note of his music-paper before him and each key which his finger should touch, he advanced slowly, and performed the tune which he designed. So in our actions, when we have chosen a new principle of conduct, settled in our minds that it is correct and good, when we have so studied upon it in its various appearances that we think it is beautiful and useful and worthy to be adopted by us in the various circumstances of life, we do not apply it in-

stinctively at first. We study it over. In our private meditations it is a subject of thought; perhaps in the prayers which we offer we make particular mention of the principle which we think to be good; at night we look back upon the day, to see wherein we have wandered from its guidance, and how we did so; we inquire whether it is because we have changed our minds as to the worth and beauty of the principle, or because we were overtaken unawares. And when we have habituated ourselves to such a study, made our resolutions accordingly, then instinctively we follow the principle adopted, and it gives to our actions one harmonious, consistent character.

When the application of good principles has become habitual with us, good actions are the easiest of all things. But are good actions easy, at a time when we have habituated ourselves to evil actions, and find it necessary to study day and night that we may learn how to apply the good principle, which we have lately adopted? Yes; I reply, in a certain sense, they are easy. If they are not simple, if they are not instinctive, they are nevertheless interesting and engaging. A difficult problem in mathematics is not easy, is not simple, is not worked out by instinct and intuition; yet it is full of interest to the mind of a mathematician; and while he is engaged in its solution, it is difficult, so much engrossed is he, to draw him away by the offer of any of the common pleasures of life. A walk up hill is not easy; but it is so interesting under certain circumstances, that we would rather climb the difficult ascent than walk along upon the easier plain. If it leads to the house of a friend whose society we have not enjoyed for months or years, or of an aged relation to whom gratitude has bound us closely, or to the home where all our infant years were spent, we go up with alacrity; we mount the steep so fast, that we tire ourselves with the free-will of our exertions; our mind runs on before our feet, and we are obliged to check our mental impetuosity that it may not exhaust our physical strength. So, when we have adopted a new principle of moral action, when we have satisfied ourselves that it is good, that it is beautiful, useful, full of great rewards, the work of applying it to our conduct is an interesting work. When our minds are satisfied in respect to it, our affections involuntarily prompt us to attend to its application. As soon

as the mind is satisfied, the heart loves the principle, the heart wants its application ; and so the work of application, if not simple, if attended with difficulty, is full of engrossing interest, like a problem to the mathematician, or a walk up hill to one who revisits the scenes of his infancy.

But is it so sure that the heart *loves* the principles, which the mind is satisfied are correct ? Yes : for though we often hear people say that they knew that they were doing wrong, in some action which they have performed, yet we discover after all that it was the heart, or the conscience which assured them that they were wrong, but the mind was persuading them that they were right. They acted on the suggestion of their reason. They did not act, indeed, in the belief that their conduct was *right* that it was right when judged by Heaven's law of rectitude, but they believed it right when judged by the world's law ; they believed their conduct useful, or pleasurable, in so high a degree that a man would be *unwise* in the same circumstances to act differently ; they believed that they acted as well as man in such circumstances could be expected to act, and that he must be more than man, or without the feelings and passions and desires of a man, who could have acted differently. Their conduct then, in their view, admitted of every palliation. It was excusable. By the necessity of the case, it was justifiable. It was then *right*. Such was the dictate of their minds, and it has been only the higher sentence of the heart and conscience which has pronounced their conduct wrong. Thus then, when they acted, driven on by desire, impulse, passion, affection, the heart gave its consent, or demanded the action, because the reasonings of the mind declared that it was right ; and the heart would not have played falsely, if the mind had not instructed it falsely.

And to pursue the argument further,—do we ever find the heart reluctant at the performance of actions, which the mind is persuaded are right ? We say, ' I know the right, and I approve it too ; condemn the wrong, and yet the wrong pursue.' But do we know the right ? The heart knows it, the conscience recognises it, but does the *mind* recognise it ? If the heart knows it and approves, and the conscience knows and approves it, and the mind knows it and approves it, what is it that does not approve it, and why do we not

at once do it, and do it with ease and gladness? Admit that the heart and conscience know it, yet we must argue that the mind is not acquainted with it. It has reasons to show that what is said to be right is not right. It doubts of the propriety, or safety, or usefulness, or satisfactoriness, of the principle which the conscience and the heart may approve. Why have we done wrong, except that the mind doubted, the mind hesitated—its views were not clear?

Some people say,—though I think without a right understanding of their own minds,—that they admit the value of the religious life, they are satisfied that holiness is the best thing, that religious people enjoy more than it is possible any others can enjoy; and yet that, with all this conviction, they feel an invincible repugnance to undertaking a religious and holy life. Allow me to reply, I do not think these people *are* persuaded of the worth of religion. They see a certain beauty in it, they see a great beauty in it, on some occasions; but, on the whole, it possesses less beauty than worldliness. They may express themselves with great rapture concerning the worth of some pious man, the excellence of some benevolent actions. So, in the starry night, how much rapture we express at the sight which is extended over us, how deeply affected are we by the silence which is around; the day does not draw from us expressions so lively and earnest: but do we prefer night to-day, and wish it were always night? In ascending a lofty mountain, breathing its cool atmosphere, whiling away the time in easy conversation with friends at each resting-place, and surveying from the summit the wide expanse of nature, how exhilarated we become, what sublime emotions we entertain; how immeasurably more pleasing our emotions seem, than those of the villagers off there in the distance, or the husbandmen at the plough! Yet would we rather, upon the whole, live on the mountain-top than in the plain? Would we rather spend our time, for life, in looking than in acting? The answer to these questions seems to show that that which awakens most admiration, and is pronounced most beautiful, is not yet considered always the best. And the religious life is a sort of mountain-top, its beauty is a sort of starry-night beauty to those, who upon the whole prefer the world. They do not think religion possesses applicability, if it possesses beauty.

If, on the other hand, their minds do actually perceive the real worth of religion, and are well persuaded that it is better than all things else, how do they explain to us the singular fact of their not accepting it? What reason do they give for the strange conduct which they pursue? I suggest a reason for their conduct, namely, that they do not see worth where they think they see it. And the common language, which they use in speaking of religious people, often betrays their want of appreciation of that which they think they estimate at so high a value. Whom do they admire most in the world,—the religious, or the wealthy and distinguished? When a large party has been assembled, to whom do they attach themselves, whose society do they court? Do they not show, by their conduct, an admiration for intellectual power above what they feel for goodness merely? Do they feel sympathy with the uneducated, the simple, and obscure, when pious, and do they not feel that the society of such is irksome, their conversation devoid of interest? Are they not a little ashamed of such society, when they appear again in the world? Would they themselves, upon the whole, rather be simple, uneducated, unknown and pious, than be wealthy and distinguished for intellectual powers? How often do they speak lightly of the good who have nothing but goodness to recommend them, and favorably of the bad! I do not believe that the persons whose moral feelings we are considering, have attained to that lofty appreciation of religion which they profess. They see that it possesses a beauty, but other things are more beautiful; that it is surpassingly beautiful, but it is not good to eat, to drink, or to wear. It is beautiful, but it is not useful; or, in a word, it is not good. If it were good, they would use it. But they know of a good much better.

How can a man fail to be guided by his view of the highest good? One might as well say, I will put ashes on my plate and eat it, though apples and bread are presented to my taste, as say in any other case, that he will choose what seems to him an inferior good, when the best is within his reach. Suppose a man in our neighborhood unsuccessful for a long time in farming, just making enough to preserve life and no more: he is told of the West, where farms are cheap and land easy to be cultivated. A neighbor offers him a farm there for nothing, or a relative has bequeathed

him one, all stocked, and ready for his labor. He, too, is strong and well able to work ; work agrees with his constitution and preserves his health. The offered farm has always produced a large income beyond all its expenditures. His family are all able to go, he has money to go with, the roads and rivers are all open. Is it credible that, in such a case, a man would not start upon the journey at once ?

When a man sees that a good immeasurably and in all points better than his present enjoyments is offered, he finds it easy to seize upon it. Were the offered farm, though good, encumbered with debt, should its situation, though pleasant to the eye, be found so distant from navigable streams as to render its produce unmarketable, were the way thither impassable, across the ocean, so that a family of children could not easily be removed there, were no money to be had to get there with, or were our friend weak and feeble in health so that he could not endure the journey, we could easily understand why he should reject the distant and unattainable good. Or, indeed, if he were a lazy, shiftless, intemperate man, we can understand why the effort at removal would seem too great for one who would never, when he could avoid it, drag one foot after another. The good in prospect for him is bad to him, for it requires an exertion, which in itself is not a good in his judgment.

And when many people speak of the "sweet fields," as they stand "dressed in living green," and profess to hold them in great estimation, we find on the other hand, there is always an evil in their view accompanying the possession of them, an evil of magnitude sufficient to render them worthless. Religion is good,—yes, it is good, they say, for old age, for the afflicted ; good, if one will only resign real, tangible pleasures, for those which are distant and uncertain. Or, if they profess that it is good, or even best for the present, still some great evil stands in the way of its attainment. The mind wants energy to resolve upon it, the mind cannot drag one foot after another, the effort is so great, on the way to attain it. And the want of energy is the terrible evil, which, so long as it cannot be repaired, renders the good worthless.

Let any one, then, who is seeking to lead a religious life, who feels at times that religion is the best of all things, use such means as shall persuade him that religion is indeed the best ; that it is not

like the starry night or the mountain-top. He must look for clearer, fuller views of religion, brighter manifestations of it; he must know it, as he knows daylight; he must see it, until he finds that it is as applicable to the common purposes of life as daylight is. And when this view has been afforded him, he must inquire if in its attainment there is no such difficulty as actually renders the wished-for possession worthless. There can be no such difficulty. The character of God, his infinite perfection, his infinite goodness, is our assurance that no difficulty lies in the way to him. "The way of transgressors is hard;" and it is easier to leave it, than to continue in it. The difficulties, which beset the religious path, are those of the imagination and of ignorance. Obedience to God is the best good; and such obedience as Jesus demands, and his life exemplifies, is the easiest of all things.

There is a difficulty attending good actions, singly performed. Actions spring from principles, and are a natural, inevitable fruit. To adopt the principle which approves itself to the heart, to the conscience and to the understanding, is not difficult. For a man to change his place of residence, when he is persuaded it is best, is just as difficult, as to change one's principles upon thorough persuasion.

And Christ's word is the best persuasion to us. Put faith in him when he directs you, just as you would place confidence in the advice of any worthy friend. As you willingly follow the direction of older and wiser minds, without knowledge on your own part, follow also the direction of Christ. Believe that what he says is true. Let your mind accept his views; confide in his promises. If he says there are difficulties, preventing those who approve religion from accepting it, believe that there are such. If he gives his commandments plainly, simply, without explanation or qualification, as if he expected men to obey them with simplicity, and supposed that they could do so with ease, believe that you can obey him. Believe that you can obey him in all things, that you can be his disciple; that you can love God with sincerity, that you can pray to him with fulness and with satisfaction.

E. B.

PALFREY'S LOWELL LECTURES.*

WE have read these volumes with pleasure and profit. Much as has been written upon the Christian Evidences, there was room for more, and this work occupies it well. It is impossible to say any thing new upon this subject, without being fanciful and unsatisfactory. What we needed was an interesting, brief and comprehensive statement of the well known grounds of credibility.

This work differs from all that have preceded it in comprehensiveness. It is a full magazine of arguments for the truth of Christianity and against Infidel objections. There is no important testimony of any kind which has not here its place, and there is no honest objection which is not fairly met. To accomplish this in so small a space was no easy matter; but it has been done by sacrificing any unnecessary and cumbersome show of learning, while we have the best results of it, and by suppressing all merely ingenious speculations and fancies. There is, too, through the book a candid reliance upon the good faith of the reader, shown in the naked statement of arguments, too substantial to need reiterated enforcement or anxious presentation. This, with a careful classification of objections, after which one blow at the heart demolishes what a hundred decapitations could not exterminate, has enabled the author to compress a vast deal within a narrow compass.

We have been particularly struck while reading this work, with the simplicity, directness and satisfactory character of the positive testimony to the divine truth of our religion. Such pains is taken to represent the external evidences of Christianity as difficult of mastery or within the ken only of the very learned, that plain minds rarely undertake to satisfy themselves on this point by examination. It seems to us, that no learning is requisite to the full appreciation of the historical proofs of the genuineness and authenticity of the Gospels. To collect the testimony requires learning;

* Lowell Lectures on the Evidences of Christianity. By John Gorham Palfrey. With a Discourse on the Life and Character of John Lowell, Jr. By Edward Everett. Boston: James Munroe & Co. 1843. 2 vols., 8vo. pp. 367, 444.

to satisfy one's self that it is fairly collected, and then to use it, demands only a judicious and disciplined mind. Nothing can be more simple and straightforward than the train of argument, and any Christian who can appreciate the internal, can equally judge the external evidences of his religion. It is most important to urge this fact upon public attention ; for at a time when Revealed Religion is so often attacked by scholars, it is well that Christians should know, that the settlement of this question does not rest with scholars only,—that any man of good sense is competent to understand the merits of the controversy and to decide it for himself.

Another point, which is illustrated by the opinions of Infidel writers, as exhibited in this work, cannot fail to have struck any intelligent Christian in talking with skeptics, and that is, their almost uniform ignorance of the arguments upon which we rely for the truth of Christianity. They never undertake to confute the successive steps in the believer's argument. They do not treat the subject in an orderly manner, beginning at the beginning and following it down to the close. But there is an irregular discharge of flying artillery, not directed at our batteries, passing over head or falling short of our positions, which creates great smoke and noise, concealing the defender of the faith from view, and in their opinion therefore annihilating him. We do not see the Infidel writer knocking the successive links of the chain of Christian testimonies with his hammer. Assertion, ridicule, mysticism, or else violent assaults upon points which intelligent Christians do not defend, comprise their armament and mode of attack. The objections of Deists have been again and again met in order, item after item. Christians have not been contented with stating the positive evidences of their religion, but whenever objections have come up, they have been methodically and thoroughly discussed. Skeptics seem to seek only the weakest points in the Christian argument ; Christians are glad to find any Infidel objection having substance enough to admit of refutation.

But just here is the difficulty—the extreme vagueness of Infidelity. And leaving their published writings, this is the peculiarity of mind marking most skeptics. How rare it is to find a man, the strength of whose skepticism is not comprised in a disorderly rabble of such popular objections to Christianity as Paine and Vol-

taire have circulated through the world. The fountains of these objections have been filled up long ago. But here and there a stagnant pool remains of the poisonous waters they discharged. Gibbon and Hume have been thoroughly disproved or overthrown, time and again, but their arguments, never so forcibly stated as by themselves, reappear at intervals precisely as if just now thought of.

Now it is idle to discuss the evidences of Christianity with those who know only the popular objections to it. You cannot establish Christianity by disproving objections. You must offer the argument in favor of Christianity as an answer to all objections, and when that has been candidly considered, it will be time enough to remove difficulties. But this cannot be done against the will of the objector, and most commonly he *will* do no such thing; proving that his skepticism is either the pride of singularity, the love of opposition, or worse still, originates in a bad heart. Without the love of truth, it is idle to discuss any question. We must not concern ourselves too much about the conversion of Infidels. We throw away upon them often more feeling than they deserve. It can be soon seen whether a man is a lover of truth and goodness, or not. If so, let all pains be taken to relieve his mind from anxious doubts; but do not waste words upon the self-complacent, sneering doubter.

To those who go for years with great doubts upon their minds as to the truth of Christianity it is to be said, that they may go on to their deathbeds with the same uncertainty, if they expect to find belief merely by talking the matter over with every believer they meet. They only perplex their minds the more by this course. A month's careful study in such books as the one before us is worth years of disputation and casual inquiry. Nor does it appear to us that satisfaction in this matter depends upon any very nice inquiry. The truth of Christianity does not depend upon giving exact value to every particle of favorable testimony. The balance does not descend in its favor by the last straw thrown upon it. The evidence is in large masses, conspicuous, striking, decisive. It is not a matter demanding the study of years. And he who doubts it, after even a cursory examination, will find that he doubts it on grounds which disturb all the received rules of evidence. The stronghold of Infidelity is in the imagination, not in

the understanding. It lies back of testimony, in speculations touching the nature of testimony; back of argument, in speculations touching the laws of mind. So that Pyrrhonism is generally found to be at the bottom of Infidelity, this and with you cannot reason.

It is very noticeable, how the tendency of Infidel opinions has constantly been towards Pantheism or Atheism. And this has been the development of the only strength that Infidelity possesses. The argument against Deism is the strongest argument against Christianity, and at the bottom of intelligent doubts as to revealed religion have lain doubts as to the existence of a personal Revealer. Prove the existence of a personal God, and there remains no *a priori* objection to Christianity worth naming. The regularity of Nature's laws suggests no difficulty, until we begin to suspect that the regularity is brutal and necessary—that the spirit of God not merely sleeps, but was never awake. And this, unquestionably, was the substance of the argument drawn from the uniformity of nature's laws as it lay in the minds of its contrivers. At this hour the most important contest in the religious world is not as to the historical truth of the Gospel, except so far as this establishes a pure Deism, but as to the personality of God. This is a very different question from the *existence* of a God. Blank atheism is confined to few. The acknowledgment of a sufficient Cause for the production of the effects observed is wrung from every logical mind. But that a Being exists with a personality, such as our only idea of a *person* ascribes to God, capable of interest in our concerns, or of manifesting himself otherwise than through outward nature or the laws of mind, this is a matter not so satisfactorily established, and one which the usual arguments for Natural Theology do not touch. If it be not absurd to call that an innate idea which some minds do not possess, it would seem to us clear that the being of a personal God was a necessary article of human faith, and that Christianity wisely assumes it; so that he who grounds his objections to Christianity upon the denial of a personal God places himself beyond the reach of conviction or faith, by the singularity of his mental and moral constitution.

We have been led off from the volumes which were the immediate occasion of this article. We did not intend however to make

them the subject of critical remarks, which would be better suited to a journal of higher pretension than the *Miscellany*. We wished only to notice their general character and the nature of their contents. As they have been published in an expensive style, and a large edition has not been issued, they may not fall into the hands of many of our readers. We will therefore give the titles of the several lectures, as the shortest way of exhibiting the amount of instruction which may be derived from these pages. The two volumes contain three Courses of Lectures, delivered on successive winters. In the First Course it was Dr. Palfrey's object to present a "General Scheme of the Evidences," under these titles:—I. Internal and External Evidences of Christianity. II. Credibility of Miracles. III. Need and Seasonableness of the Christian Revelations. IV. and V. Authenticity and Integrity of the Four Gospels. VI. and VII. Truth of the Evangelical Testimony. VIII. Reception of the Evangelical Testimony. Any one familiar with this class of studies will perceive the propriety in the order of topics as here arranged by the Lecturer. The Second Course embraces a "Survey of the Jewish, Pagan, and Deistical *a priori* Objections." IX. Partial Success of the First Preaching of Christianity. X. Grounds of Jewish Unbelief. XI. XII. and XIII. Grounds of Pagan Unbelief. XIV. Renewal of the Controversy in Modern Times. XV. and XVI. Deistical *a priori* Objections—Skeptical Tendency of certain Philosophical Writings. The Third Course offers a "Survey of the Opinions of Several Modern Writers." XVII. Objections of Lord Shaftesbury and Lord Bolingbroke. XVIII. Objections of Anthony Collins. XIX. Objections of Toland, Woolston, Morgan, and Chubb. XX. Objections of Hume and Gibbon. XXI. Infidelity in France in the Eighteenth Century. XXII. Objections of Thomas Paine. XXIII. Infidelity in Germany. XXIV. Recent State of Opinion in Germany and France. Besides these twenty-four Lectures we have a Memoir of John Lowell, jr., whose magnificent bequest laid the foundation of the Lowell Institute, delivered by Hon. Edward Everett, as an Introductory Discourse at the commencement of the Lectures on this foundation; and a Discourse on the Theory and Uses of Natural Religion, read at the University of Cambridge, by Rev. Dr. Palfrey, as the Dudleian Lecture for the year 1839.

B*.

SECRET SINS.

A SERMON, BY REV. JONATHAN COLE.

PSALM xc. 8. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

AND the Psalmist David too, in one of the most sublime effusions that inspiration ever prompted or that pen of mortal ever wrote, makes it his earnest prayer, "Cleanse thou me from secret faults." And well might we all join in this prayer, my friends, for sad indeed is the spiritual condition of that man who thinketh lightly of secret sin; fearful is his danger, who is anxious only to avoid open transgression, while he knowingly indulgeth in secret sin. Little can he have appreciated the evils that sin works upon the soul, and low must be his estimate of what is required of him now, and of what will be required of him hereafter, whose chief thought is how he may save himself in the world's esteem, regardless of the thought that the great Judge of all looketh upon the heart and setteth our secret sins in the light of his countenance.

Secret sins—they are those transgressions of the Divine law which escape the eye of man, which attract to themselves no notice from the world around us. They are the wrong acts, which we commit when there is no human eye to witness our misdeeds. They are the wrong motives, that we allow to operate upon us, when our open acts bear no trace of iniquity upon their front, but wear a goodly seeming, and perhaps win the praise of virtue. They are the wrong desires that we cherish, the unholy passions that we allow to pass unrebuked, the unchristian tempers that we permit to inflict their nettle stings upon those with whom we come in contact in the retirement of home. Then there are the many sins of *omission*, that leaving undone the things which we ought to have done, in which we are so apt to indulge ourselves, and for which our excuses are always so ready. Such are our secret sins—secret not to ourselves, nor to our God—but simply covered up from the view of our fellow-men, secret to the world.

Is that sin less to be dreaded by us which does not bring upon us the condemnation of the world, only because it is not seen

by the world? Is it less offensive in the sight of God, is it less likely to estrange us from him, to unfit us for the enjoyment of his presence? Is it less corrupting in its effects upon our souls? On the contrary, it is the very description of sin that is most dangerous, and therefore most to be dreaded. To ensure the death of the body, it is not necessary that disease should make its appearance upon the surface of the system; it needs not to produce loathsome deformity, apparent to the most careless observer, ere it can be accounted worthy of notice. Often when the eye is brightest, and the color upon the cheek is deepest, is the work of death going on within. And so is it with the effect of sin. It may work in secret, but it does not the less surely accomplish its work of destruction.

Indeed, my friends, we have reason especially to dread these secret sins, because they are of the very kind against which we are least guarded and protected. From the commission of those faults which are open to the world's notice, we are more likely to be deterred by our deference to the opinions of our fellow-men, and by the influence which their opinions exert upon our well-being. The voice of friendship, the sterner, but perhaps not less salutary rebukes of those who with no friendly feeling are watching for a brother's halting, are but the sentinels that stand ready to give us warning against the open assaults of the enemy of our souls' peace; but against secret sins we have no such checks. Friends take no alarm at them, foes take no cognizance of them. They carry on the work of moral corruption unnoticed, in silence and in darkness.

And from the fact that our secret sins are unnoticed by others, do they come to be less seriously regarded by ourselves.

In the first place, our attention is less forcibly and far less frequently drawn to them, than it is to our glaring and notorious sins. In our hours of serious reflection we are but too apt to make up our opinions of ourselves from the opinions which others have formed concerning us, rather than from a true estimate of our own characters. Especially when the voice of the world chimes in with the flattering suggestions of self-love, which we are all so ready to cherish, do we lay the unction to our souls, and forget, or at least neglect to inquire into those secret sins which, perhaps

at the very moment we are so well satisfied with ourselves, are alienating us from God and working destruction in our souls. Not experiencing that partial retribution which so often accompanies our open transgressions, we suffer ourselves to think more lightly of our secret faults, and while we make it our aim to correct those faults which expose us to the censure of the world, we give no heed to those that the world knows not of.

And is it not a fearful condition for a moral and accountable being to be placed in, when he is exposed to the inroads of sin, which is left unregarded and unchecked to work its baleful influences ?

But that we may not fall into this snare, it becomes us to remember the fact to which I have already incidentally alluded, and which deserves to be more prominently and distinctly brought forward. Our secret sins, as we term them, are not hidden from the eye of God, however they may be concealed from the sight of our fellow-men. That Omnipresent Eye is the witness of every act of ours, however remote from human observation. That Omniscient Mind takes cognizance of every thought and feeling of sin which is in opposition to his holy will and the requirements of his holy laws. The deep recesses of the forest, the lonely heights of the mountain, the dark caverns of the earth, the thick gloom of midnight may be around the sinner at the moment he is committing crime ; death may stop the tongue that would bear witness against him, earth may cover up the secret of his iniquity, the ocean wave may roll in calm and in storm over the spot where the evidences of his guilt lie concealed : but neither the depths of the sea, nor the darkness of the night, nor the solitudes of the earth can conceal any thing from the eye of God. Sin is uncovered, hell itself is naked before him. There is no sin secret from God. Man we may deceive, but God we cannot deceive. " He setteth our iniquities before him, our secret sins in the light of his countenance."

And will our secret sins bring no retribution upon us ? Is there no condemnation to those who sin not openly ? I look in vain for any exemption in favor of secret sins. I find it nowhere revealed to me, that I may indulge in sin with impunity, if I am but careful to conceal my transgressions from the detection of my fellow-

men. On the contrary, I read of "the day when God shall judge the secrets of men by Jesus Christ." I learn that God shall "bring every work into judgment, with every secret thing, whether it be good or whether it be evil." The consequences of secret sin are not less appalling than the effects of open transgression. The same righteous retribution awaits them both. Let no man think that he may indulge in secret sin without fear of the consequences. He shall not escape, except it be by penitence, of heart and reformation of life—the way which the mercy of God, made known through Jesus Christ and sealed with his blood, has shown to be the way of escape from all sin.

God then seeth all our sin, and hath declared that he will bring us into judgment for every hidden transgression. Who now can think lightly of secret sin? Who will imagine that he can indulge in it with impunity? Who will not feel the necessity, as well as the humility, of the Psalmist's prayer, "Cleanse thou me from secret faults."

Taking into view the insidious nature of secret sins, remembering how much less we are protected against them, how fearful are the consequences which they bring in their train, how plainly they are denounced by the word of God, how important is it for us to keep it constantly in our remembrance, that we are to watch for them, if we would guard against them. If we would keep our hearts with diligence, if we would "*perfect* holiness," so far as it is permitted us in this trial state, we must do it, not in the fear of man, but in the fear of God. If we would truly judge ourselves that we may not be judged, then must we make conscience the vicegerent of the Most High within our breasts, and learn to look upon ourselves in the same light that God himself looketh upon us. The question, 'Is my sin open or secret?' will not be one that we shall for a single moment entertain; but our simple inquiry must be, 'Wherein do I transgress? What duties to my neighbour, to God, to my own soul have I omitted? What law of God have I broken? What temper, feeling or thought have I allowed to influence me, that is inconsistent with the spirit of Christ and the injunctions of the Gospel?' In our hours of sober thought we shall endeavor to ascertain our real condition, and not satisfy ourselves with the inquiry, 'How are we in the world's esteem?'

If you would know the value and importance of thus communing with your own hearts, I would have you think, my friends, in how short a time the estimation of the world will be a matter of comparatively small importance to any one of you. How little will it avail any one of us in that solemn hour when the soul is passing from its earthly probation to meet the award of the Judge of all the earth, how little will it avail that we have been successful in hiding our sins from the observation of the world. How flimsy the veil will appear that has covered up our moral deformity from the view of those with whom we have sojourned during the short pilgrimage of the present life, as we reflect that the hour is at hand when every secret thing shall be brought to light, every hidden purpose made known to the saints and angels that dwell in the courts of heaven. At the tribunal to which we shall all be summoned, that judgment-seat of Christ before which, as the Scriptures assure us, we must all appear, it will not be the voices of our fellow-men that will produce our condemnation or our acquittal, but the voice of our own conscience must testify whether we have done good or evil. The sound of human applause, however loudly it may have swelled our praise ere we passed the boundaries of time, will bring no cheering consolation to the soul that has been desolated by secret sin and must now depart from the presence of the Lord. The remembrance of it will be but a hollow mockery of our anguish of spirit. If we have lived and acted only that we may be seen of men, verily we have had our reward. The man who sins in secret while he bears himself before the world with an air of seeming goodness, may think that he is successful in imposing upon his fellow-men; but upon whom does he more cruelly impose than upon himself? Who so cheated as his own soul? Who shall suffer such consequences of his deception as he himself must endure? The whited sepulchre, beautiful to the outward view but within filled with "dead men's bones and all uncleanness," is but a faint emblem of his condition. Behold those whited walls thrown down, and the corruption which they covered up all laid bare, and you see the condition of the hypocrite in the day when God shall judge the secrets of men's hearts.

I repeat it then, my friends, think not lightly of secret sins. Be not satisfied with your spiritual condition because the condemna-

tion of the world has not fallen upon you. It is only when your hearts do not condemn you, that you have any just grounds for confidence before God. It is only when your consciences are free, and you can say in truth before Him who looketh upon the heart, that it has been your effort to live and act constantly as in God's presence and in reference to your accountableness to him, that you have diligently sought the paths of wisdom, that you have made Jesus the great exemplar of your life, it is only then that you may feel that you have done what you could to fulfil the commands of God and answer the ends of your being.

I have now, my hearers, spoken to you of the nature of secret sin, and have described, not indeed as I could have wished, but as I have been able, the effects of indulging in such sin upon the character, and have endeavoured to warn you against it by pointing out the fearful condemnation that must one day overtake those who are guilty of secret transgression. Let the thoughts which have been presented serve to remind us of the importance—of the absolute necessity—of truthfulness and sincerity of heart and of life. Let us aim at perfect purity of intention, at entire singleness of heart, and we never need to trouble ourselves about the opinion of the world concerning us. It is indeed hard to keep up the semblance of goodness to the world, while we are permitting sin to take strong hold upon our hearts; but if we are watchful against every sin, if we are truly honest in our purposes of obedience, if we do sincerely love God and endeavour to keep his commandments, then we need give ourselves but small concern respecting appearances. Having nothing to conceal, we shall have no occasion to dread the scrutiny of our fellow-men. Acting naturally, we shall not be obliged to study effect in our intercourse with the world. Out of the good treasure of the heart shall we bring forth good fruit spontaneously. And in the day when God judgeth the secrets of men's hearts will it be found of us, that our hearts have ever been the abodes of integrity and truth and holiness of purpose. May God grant us repentance of our secret sins, and make us more and more vigilant against these deadly destroyers of our souls' peace!

MATTHEW XXVII. 25.

"His blood be on us, and on our children."

THAT awful curse must be fulfilled—

"His blood on us and on our race;"

The Saviour heard the dreadful word,
Yet calm and fearless was his face.

No angry murmur passed his lips,
No sigh, when Israel spoke his doom;
But silently he followed on
The pathway to a shameful tomb.

But once he trembled mid the throng,
That crowded to his burial-place;
And once he felt a bitter pang,
And tear-drops trickled o'er his face.

No fear of anguish caused that sigh,
Nor drew from Christ that tearful flood;
He heard the thoughtless curse upraised—
"On us and on our race his blood."

Yes, on your heads his blood shall rest,
And on your race the curse must lie,
Your walls shall moulder in the dust,
And you yourselves dishonored die.

In bondage shall your children dwell,
Afar from kindred and from home;
And Pagans shall despise your race;
For your own lips pronounced the doom.

But, though despised, our common God
Shall break those bonds of sin and shame,
And Christian, Jew and Pagan, all
Shall join to praise our Saviour's name.

UNCERTAINTY OF THE MINISTERIAL RELATION.

IN the article on Rev. Mr. Whitney, in the last number of the *Miscellany*, allusion was made to the uncertainty of the ministerial relation. Within a few years this uncertainty has increased to an alarming degree; and from present appearances, it has not yet reached its crisis. In fact, it seems as if the very foundations of every thing like permanence in the ministerial relation were about to be upturned, and the ministers of Jesus to be compelled to go forth, like his first Evangelists, with neither purse nor scrip and but a single coat, on their errand of mercy and salvation. Be it so, if it must, and the laborer may be somehow sure of his meat. But let us not be doomed to this perpetual change, nor tantalized and starved by expectation and disappointment.

How often now-a-days is the young candidate inducted into his office with the solemnities of an Ordination service, and soon this holy relation is dissolved, with as little form or feeling apparently as that of the merest hireling in the most servile employ. Almost before his Ordination has become generally known, we hear of him on trial again, perhaps in a distant part of the country, and another about to take his place. And is not this state, or rather this tendency of things an evil, and an aggravated evil, in our Church organization? Not that we would restore the old order of things, when the minister, once settled, was stationary, for better or worse, to the end of his days. We would have the estimation in which he is to stand depend not upon official relation, but upon personal qualification and influence, upon fitness for the office, and fitness for the particular station he may have been called to occupy. By no means let the office sanctify the minister, but let him sanctify the office. The man who would take advantage of his solemn investiture and the supposed duration of his office to study his ease, or to neglect his appropriate duties, is unworthy of such an office. And it may be the best evidence a Christian society can give of a becoming interest in the great object of the ministry, to disconnect themselves as soon as may be from such an incumbent. But change merely for the sake of change we

think cannot be beneficial to the interests of Christianity, or promote the important object of its ministrations. Its manifest and natural tendency must be, to discourage young men of the best talents and promise from entering the ministry, and thus disparage and lower the standard of the profession.

But it may be asked in the outset, why should the ministry be more permanent than any other human occupation? Why should not the connexion of the Christian minister with those who employ him be as precarious as all other callings and relations in life? And in reply we say, for no reason, unless the nature and importance of this profession evidently require it. So far as mere secular considerations are concerned, we would place this on a level with all other callings. Nay, there are and must be peculiar sacrifices and privations incident to this, from which most other callings are exempt. There may be countervailing advantages, it is true, attached to it. Christ himself was "among men, as he that serveth." And every Christian minister, who would "be as his Master," must be prepared to serve and to suffer in like manner with Christ. We would not magnify his office, unless his usefulness to his fellow-men and fellow-sinners may be magnified thereby. We may be reminded, however, that most of the callings of men, in which they mutually serve and benefit one another, are in their nature limited, or merely occasional. It is not so with the Christian ministry. And there is in our very nature an inherent preference mutually to serve, and be served, by those with whom the varied interchange of social offices may have made us familiar, and formed a bond of mutual confidence and esteem. So that we may venture to lay it down as an established principle, that in all cases it is best that the relation between employer and employed should be as permanent as the nature of the employment and attending circumstances will admit. This we think must be sufficiently evident, from the strong attachments that usually grow out of the relation, when the one has been faithfully served, and the other has met a grateful return by a just appreciation of his service. Is there not an immense contrast, a most deplorable chasm, between that unaffected sorrow—the tender and free outpouring of the heart, by a whole congregation, old and young—that was once so common, when the aged minister was called to "rest from his la-

bors," and that heartless, reckless impatience, now so often manifested, to be free from a minister who has served his people a few years with acknowledged fidelity and with manifest success, and to hail his successor, with all the uncertainty of equal fidelity and equal success? And why, why all this, it is pertinent to ask? Not because they really *expect* to be better served; not because they believe their spiritual interests will be better cared for; not because their immortal souls are to be benefitted by the change; but confessedly, aye, confessedly from the mere love of change, from the love of novelty—the love of excitement, and the preference to be served in this office by younger men.

Is this indeed the case, some may ask. In most instances of the premature close of the ministerial relation, is there not some good reason? Is there not some unfitness, some want of qualification, in the incumbent to justify the measure? In reply we say, let facts decide. Let our church and parish records, and the recommendations given to ministers at the time of their dismissal, be allowed to settle the question. We have already admitted want of qualification, and of fitness for a particular station, as well as unfaithfulness, to be sufficient reasons for the dismissal of ministers. But we presume it will not be seriously questioned, that a very large proportion of the cases where the ministerial relation has continued only for a short period, or has been abruptly terminated, have been occasioned by a capricious disposition of the public mind on this subject, rather than by any real and valid cause of complaint respecting ministerial qualification and fidelity. If the question were submitted to that portion of the Christian community most competent to judge impartially in the matter, we are confident they would decide, that there is not less of literary and theological attainment, or of practical activity and efficiency, in the clerical profession now, than when this relation was more settled and permanent. We are much inclined to the opinion, that there never has been a time, in this country at least, when the profession, among all sects of Christians, was so tasked to the utmost as now. And probably we shall find, that the uncertainty itself, of which we are speaking, has grown directly out of circumstances, which have both demanded and obtained an unprecedented share of clerical labor. For if we search out the true cause of the evil,

we shall probably find it to be, in a great measure, the spirit of emulation between rival sects.

It is about thirty years since a manifest dislike of the permanence of this relation began to be visible. In some cases, perhaps, (for we wish to be entirely impartial,) the dislike had its origin in remissness or dereliction on the part of ministers; though it will not be denied that such fault, where it may have existed, was occasioned, in some, if not in very many instances, by their stinted means of support. In many of the country towns the clergy of New England have always been obliged to rely, more or less, for their support upon the cultivation of a small farm, or the taking of scholars into their families. And in ordinary cases it would be easy to show, that these practices have been extensively beneficial, both to ministers and people, as a source alike of physical and mental health and vigor, and hence of increased ministerial efficiency. It is not surprising, however, that they should sometimes have resulted in undue worldliness and professional indolence. In supplying vacancies occasioned by the decease or resignation of ministers charged with such faults it soon became common to propose, that the connexion should continue during the pleasure of the parties, a vote of two thirds of the parish being sometimes made necessary to a dismission, with three or six months' notice from the dissatisfied party. Advantage taken of such stipulations, on either side, had a direct tendency to impair the sacredness in which this relation had been held, and to facilitate a rupture of the connexion.

But the breaking out of the Trinitarian controversy, and consequent divisions in parishes upon doctrinal matters, have been a much more fruitful source of the evil we are considering. In looking over the length and breadth of New England, we perceive that most of the towns, and large parishes, of the Congregational denomination have been sundered, and two societies been formed where only one existed before, viz. a Liberal and an Orthodox society, to use the common language of distinction. In some instances the Liberal party have joined the Universalists. And sometimes a third party, either of Universalists, of Baptists, or of Episcopalians, has grown out of the original society. As a matter of course, these parties have been zealous and active to establish and strength-

en themselves, whatever might become of their opponents. Each must have a minister adequate to the exigency, either of sustaining the old, or of building up the new society, at its expense of numbers and of strength. In the current phraseology, they must have "a smart man, or a man of talents, to build up the society." And usually no sooner has a minister been found, or been presumed to be, inadequate to such an emergency, than he has been dismissed and another sought.

In this way change has succeeded change, in many places with such frequency that it has been difficult to keep the record of them. Among the Orthodox, or Calvinistic, denominations the Revival system has generally been resorted to, as a means of party influence. In addition to the ordinary and the extraordinary labors of the stated ministry, aid has been furnished from abroad, by ministers thought peculiarly fitted, or purposely trained, for the Revival work, and commissioned, or voluntarily offering, to go from place to place, to raise and keep up a religious excitement. A series of protracted meetings, as they have been technically called, has been maintained through the days and evenings of the week, in many instances for weeks and weeks together, as success or the prospect of success may have seemed to warrant. In parishes where the Revival system has thus been introduced, the result, we believe we are safe in saying, has usually been the dismissal of the stated minister. A desire has been created, which his services, though rendered with equal, and often greater ability and faithfulness than those of the itinerant preacher, could not satisfy.

Other denominations, though they may not have imitated nor sympathized with these measures, have been put in a new position by them. They have been obliged, to some extent, to adapt their action to them. They have virtually, though perhaps unconsciously, been led to fall in with—to participate in—the temper, tastes, and tendencies of the times. In this way a new, and we think a false, standard of ministerial efficiency has been introduced. And if we rightly judge, the true object and end of the ministerial office have been mistaken and perverted. Has not an exciting, forcing system of measures, whose immediate, and we greatly fear, whose chief tendency has been to foster a temporary and intemperate zeal, for party effect, been substituted in the place of that calm and patient

effort, in which all denominations ought harmoniously to cooperate for changing the radical elements of human conduct, for turning men from worldliness, selfishness and sin to Christian righteousness, liberty and love? And has not the result of this system of measures, so far, been a hasty proselyting to this or that sect, for boasting and display, and a hasty, too hasty approach to the Gospel feast of multitudes who have not rightly appreciated that ordinance—not rightly “discerned the Lord’s body?”

The spirit of mercantile enterprise too has had something to do in this matter. It would seem that the Christian ministry has sometimes been estimated rather with a view to its efficacy in disposing of the seats in a church, than in reforming the lives of the worshippers. To this topic we advert merely to notice how easily a laudable Christian enterprise may be abused and perverted. The system of public Lecturing, now so universally prevalent in all places and upon all subjects, has had not a little influence, we think, in producing a state of feeling unfavourable to the ministerial relation. Too many visit the sanctuary on the Lord’s day with much of the same disposition with which they go to the Lyceum and the Lecture-room on other days, expecting to be excited and amused, as well as instructed. And they are disappointed, if they are not entertained in both places alike. The variety and continual change in the one case appear to have prepared the public mind for a like variety and change in the other, and have had a manifest tendency to place the design and purpose, not to say the moral efficiency, of both on the same level.

That this fluctuating and uncertain state of things will eventually be overruled for good, and that the ministerial relation will regain all its legitimate claim to greater security and permanence, we have no reason to doubt. If the ministry be indeed an instrument in the hand of God for great moral effects in his administrations, we may rest assured that in his own time and way (though through human instrumentality) he will make it such as shall best answer his purpose in producing those effects. And the first step towards correcting the evil of which we have been speaking, is to contemplate the Christian ministry in its true purpose and object; to separate it from every thing that is secular and temporal merely in its character. For any object lower than heaven, and shorter than

eternity, and less in value than the undying soul, is unworthy to be compared with that of the Christian ministry.

We have thus stated some of the facts relating to the uncertainty of the ministerial relation, and the causes from which it proceeds. The subject is worthy of a more extended and philosophical examination, more especially with a view to arrest the progress of the evil and bring about a reform. In this particular, we think, a revival is peculiarly needed among the several denominations of Christians; and we hope the subject will have the attention which its importance demands.

L. C.

MY CENTRE TABLE—FIFTH SITTING.

"A small round Table in the centre placed,
With Bible, Hymn-book, and the Annuals graced;
The daily Paper, and the last Review,
Tracts, pamphlets, billets, old as well as new,
With inkstand, wafers, sandbox, paper, knife,
In rich confusion there."

AN UNIMPROVEABLE RELIGION.

HORACE WALPOLE, as I see, in one of his Letters, speaking of Bishop Butler's appointment to the see of Durham, calls him "a metaphysic author, much patronised by the late Queen." And then he adds, "She could never make my father read his book, and which she certainly did not understand herself; he told her *his religion was fixed, and that he did not want to change or improve it.*"—Precisely so it is with the great majority; there is nothing with which they are so satisfied, and about which they are so confident, as their religion. Whether they have little or much, and whether they came to it through study and prayer or through birth and accident, it is all the same; they are fixed in it, and that is enough. 'What, change the religion I was born in! No, indeed. As soon forsake the mother that bore me.' 'Well, but read this book, consider these arguments; they may give you some new light.' 'No, my religion is fixed; I will not change it, and I

do not care to improve it.' 'Do you know that great light' has been thrown on the Scriptures by the translations and notes recently published?' 'I am glad if it be so,' is the reply; but still the books are not read. Like Horace Walpole's father, the religion of multitudes is "fixed," and they will no more purchase Noyes's *Prophets*, or Carpenter's *Harmony*, or the New Testament in the true text, than he would read Butler's *Analogy*, lest they should be obliged to change or improve something.—"Here is an important work on the doctrine of the Trinity; have you read it?" "Oh no; I made up my mind on that subject twenty years ago." This was the actual reply of a distinguished man of letters, and not a theologian.

It is good to take Paul's advice, and have the mind so far fixed as not to be blown about by every wind of doctrine; but it is very bad to nail one's vane to the east.

THEOLOGICAL DISINGENUOUSNESS.

ONE is frequently mortified by the great want of ingenuousness manifested by religious writers in their discussions. They too often argue as if personal victory were the important consideration, and the actual truth of secondary moment; as if the maxim, "all is fair in politics," were as suitable for a Christian controversialist as for a newspaper politician. A very instructive book might be made, under the title, "The Morals of Controversy; illustrated by anecdotes of the principal writers in Polemic Divinity, with extracts from their works." How many ears would be made to tingle; and how would Christendom have reason to blush at the exposure! If any one sufficiently conversant with this species of literature should be disposed to undertake such a work of rebuke and admonition, I think I could furnish him with the titles to a few chapters, and a few choice instances of logical cunning and Jesuitical fraud by way of illustration. Meantime let me propose to him one, which has just fallen in my way, and turned my thoughts in this direction.

I took up from my table the second volume of Clarke's recent translation of De Wette's *Theodore*, and opening it at random fell

upon the note, (vol. ii. p. 419,) in which he informs us, that many of the Orthodox divines of Germany at the present day "incline toward the doctrine of an ultimate restoration; and this view is chiefly held by those who take the strongest Calvinistic views of the Divine decrees. Among these theologians, (whom Saint Augustine would call 'Merciful Doctors,') are Tholuck, Hahn, Ols-hausen, and Schleiermacher." Then follows a long extract from the last of these distinguished men, in the course of which he says, "The understanding cannot find rest but in this opinion."

I suppose that most persons would read this statement respecting the Orthodox of Germany with surprise; especially at finding Tholuck implicated in the heresy, a man whose writings are so lauded and circulated by the Orthodox of America. But they will read with more surprise still what follows, unless they have been so accustomed to the artifices of polemics as to be surprised at nothing.

"We are sorry to say, that an American theologian, in translating the Essay of Schleiermacher from which the above extract is taken, thought fit to *omit this passage*. It should seem that, while he was willing to have his readers see that the authority of Schleiermacher was on the side of the doctrine of Election, he was not willing that they should understand that he believed it in connexion with the doctrine of a final and universal restoration. He informed them, that Schleiermacher believed that the salvation of man is determined by the decree of God; he did *not* inform them, that he also believed that God had decreed the final salvation of *all*."

Does any one know whether any omissions of the same sort have been made in any of the translations from Tholuck? And is any one casuist enough, to be able to show that such dealing is fair and honest?

CHURCH ARCHITECTURE.

IMMEDIATELY succeeding the note on which I have just been remarking, is a short note on Church Architecture. On turning back to the page referred to, in order to learn what De Wette was saying on this subject, I find that he is dissatisfied with the present form of Protestant places of worship, and would introduce some

change which should render them more convenient, impressive, and beautiful. The Editor agrees with this, and suggests that such a change is not unlikely to be called forth by the wants and customs of this country. "It is not unlikely that the social tendencies of democracy will create a new style of architecture, exactly as the Catholic religion created the Gothic style. Before that rose, no one could have predicted it; and so no one can foresee what new order of architecture will be developed here."

I am at once reminded by this (and I wonder that it did not occur to the writer) of the illustration afforded to the suggestion by the Broadway Tabernacle in New York. That remarkable building seems to be just such an essay toward a new order, called out by the necessities of the times, and may prove a first step toward the advancement spoken of. Any one who has seen it when its capacious floors and spreading galleries were crowded with human forms, at some meeting of the Bible Society or other occasion of public interest,—when the semi-amphitheatrical arrangement allowed nearly each one of the five or six thousand to see all the rest, and all of them not only to see but very distinctly to hear the speaker,—will acknowledge that something has been done toward effecting the end proposed, and very much too in the way hinted at by De Wette. He would have, he says, something perhaps of the form of the amphitheatre; "certainly a form which will make it possible for all to have in their eye, not only the preacher, but also the whole body of assembled Christians, and enjoy this most imposing sight. And beauty will be united with this utility. A building of an oval form, running into a lofty vault at top, would not only be a suitable place for assembling together, but would also by itself produce the effect of a great assembly, and express the idea of a high and sacred harmony."

Such descriptions, of course, refer only to houses designed for the reception of large assemblies; such as come together occasionally for religious, philanthropic, political, and literary purposes, on regular anniversaries or special emergencies. What an advantage would they give to the Commencements in our colleges, and to gatherings of the "stormy multitude" like those in Faneuil Hall. But even for churches of the ordinary size the suggestion is not wholly worthless; as any one may see by entering the

First church in Salem, which has, with the best taste and effect, made just as great a removal from the common flat and square floor toward the amphitheatrical curve and elevations, as real convenience and beauty demand, without violating the proprieties of a small building or offending the associations which belong to a place of public worship.

AN ORDINATION IN THE LAST GENERATION.

A PREVIOUS article has spoken of the frequent changes in the ministerial relation which mark our times. One consequence of this instability is seen in the little interest excited by an Ordination service, which was once an occasion of so much preparation and attendance. Rev. Mr. Sanger of Dover, in his recently published review of his thirty years' ministry, describes the circumstances of his ordination. How different a state of feeling do they indicate from that which now manifests itself at the settlement of a minister.

"An ordination thirty years ago was by no means a common occurrence. As it was a rare, so it was deemed an important event. It was considered a solemn public sanction of ties sacred, binding, lasting as life itself. There had not been an ordination in this place for nearly fifty years. Nor had there been more than one or two in the immediate vicinity for many years preceding. A large ecclesiastical council was invited; liberal invitations were seasonably and widely extended to all the neighboring and even some more distant towns. No small expectations were excited. In the afternoon of the day preceding the ordination arrived the most distant members of the council, with their delegates, and as many of their families as they could conveniently bring. On the morning the sun rose in a cloudless sky, the harbinger of a bright autumnal day. Soon were seen guests arriving in all parts of the town. The council assembled early in the day; transacted in union and peace its business; repaired in the forenoon to the church, where a large multitude had convened; and there attended with order and propriety to the solemnities and services, usual on such occasions. The remainder of the day was spent in social intercourse, and in partaking of the entertainment, which had been most liberally provided. And not one, it is believed, of the large number assembled on that occasion, was permitted to leave town without having first been a partaker of the hospitality generously furnished on that day."

NEW ENGLAND LIFE SEVENTY YEARS AGO.

THE perusal of Mr. Sanger's discourses reminded us of an extract which we copied some time since from an Address delivered on a different occasion, and printed, but never published, and therefore probably seen by few of our readers. In Rev. J. H. Morison's Centennial Address at Peterboro', N. H. occurs, among many graphic sketches, a description of a farmer's home on a winter's evening seventy years and more ago, which is as faithful as it is entertaining.

"At this period (1770) log-huts were little used; substantial frame-houses, many of them two stories high, had been erected; and though hard labour and a homely fare were their portion, our people perhaps enjoyed as much then of the real comforts of life as at any subsequent period. Robust health, and confirmed habits of industry and exposure, enabled them to enjoy what would now be esteemed intolerable hardships. Four bridges had been built across our two principal streams; the roads had greatly improved; there were no longer apprehensions of danger from the Indians or wild animals. I cannot well picture to myself happier domestic scenes than might be found in one of those spacious kitchens which some of us have seen, though not in their glory. The kitchen stretched nearly across the house; at one end was the ample *dresser*, filled up with pewter platters and basins of every size, all shining bright, and telling many a story to the beholder, of savoury broths, and Indian puddings, and possibly of pumpkin pies even. The fire-place, which seemed to reach through half the length of the room, and was four or five feet high, not only contained within its capacious jambs, logs two or three feet in diameter, and almost sled-length, heaped one above the other, with the proper accompaniments of foresticks and small wood; but back in one corner was an oven, big enough to receive the largest pots and pans in which beans and brown bread ever were baked; and in both corners under the chimney was room for benches, where the children might sit on a winter's evening, parching corn, while the huge green back-log and back-stick were simmering and singing, and three or four little wheels with various tones were joining in the concert, and the large cat upon the wide stone hearth, interrupted occasionally by a gruff look from the dog, was industriously purring out her part of the accompaniment. There by the blazing fire, (for it would have been extravagance to burn any other light,) the children sit, with attention divided between the stories and the corn, and the young people, stealing now and then a sly glance or joke at the expense of their elders, burst out often into a chorus of

laughter, as their fathers with grotesque humor narrate the hardships and strange adventures of their early settlement, or dwell upon their favorite theme, the wonders of the old country, and especially 'the preeminence of Ireland,' against which all their anger is now forgotten. At length the time for retiring has come; apples and cider, after taking their station for a time upon the hearth, are served up. And now (for the guests, though neighbours, are expected to remain till morning) a candle is lighted; the big Bible is brought out, the oldest man receives it with reverence, and after reading a chapter with a voice of peculiar and unaffected solemnity, all join in prayer, and the elder people withdraw. Now is the time for the young. No longer with suppressed laughter, but with loud and boisterous merriment, the evening is prolonged. The call from the sleepers, whose slumbers they have broken, produces only a momentary check. How long they sit up nobody knows; but before light the young men are gone, for they must spend the day in the woods. The common mode of neighbourly visiting among the women was, to go in the morning, carrying with them, not unfrequently a mile or more, their little wheels, and returning before dark; thus enjoying all the advantages of good fellowship without loss of time."

NOTES ON SCRIPTURE.

HERE is a little book reprinted by the family of the late Dr. Carpenter from the sheets which he had prepared for his "catechetical classes." Imperfect as it is, it is valuable; but it particularly reminds me of the efforts of this faithful minister of Christ to diffuse among his people and others a knowledge of the Christian Scriptures. The title of the volume is—" *Notes and Observations explanatory of the first part of the Gospel History: with Remarks introductory to the New Testament, and Questions for Catechetical Instruction.*" Let me copy one short note.

"The expression, 'holy Spirit,' or 'spirit of God,' denotes in the Scriptures the *agency, power or influence of God*, in whatever way exerted, and in particular his miraculous agency and divine inspiration. Those *holy and devout dispositions*, which spring from the influence of God or of religious principle, are also devoted by the term 'holy spirit' or 'spirit of God.' Sometimes the 'Holy Spirit' seems to denote *God himself*; just as we say the 'Divine Mind.' Sometimes 'spirit' denotes the *spiritual and intellectual part of our nature*, in opposition to the 'flesh'—the animal desires and passions."

W. et AL.

NOTICES OF RECENT PUBLICATIONS.

THE CHRISTIAN PATRIARCH. *A Memoir of Deacon John Whitman; who died at East Bridgewater, Mass., July, 1842, at the advanced age of one hundred and seven years and three months. By Rev. Jason Whitman, Pastor of the Second Unitarian Society, Portland, Me.* Boston: William Crosby & Co. 1843. pp. 101, 16mo.

THE simple fact, that the subject of this Memoir attained to the extraordinary age of one hundred and seven years, and during nearly the whole of that period enjoyed his faculties, both bodily and mental, in healthful action, would seem of itself a good reason for presenting to the public some account of his habits of life. The information needful to gratify reasonable curiosity in this respect is contained in the book before us. But the author informs us, that his chief motive in writing was the desire of presenting to the community, especially to that portion of it sometimes denominated the middle rank of society, to which Deacon Whitman belonged, an example worthy of imitation. Such an example we have in the work he has given us; and it cannot fail, we think, to exert a salutary influence on a large class of readers. The concluding chapter contains a description, a just one in our view, of the practical effects which the study of such a character is suited to produce; and we cannot, perhaps, better indicate the value of the book, small though it be, than by repeating the lessons which Mr. Whitman draws from his father's life. 1. It will serve to awaken a deeper sense of the importance of an earnest attention to the religious education of children. 2. It will tend to deepen the conviction, that "the way in which men may secure great moral strength—deep, calm, and enduring inward peace, and outward universal respect," is adherence to principle, to the dictates of conscience. "They need not be discontented with their condition in life. They need not seek to go out of that condition or to rise above it; they have only to draw their rules of duty from the word of God, and to cherish and manifest an unwavering devotion to the decisions of their individual consciences." 3. It illustrates

"the importance of Christian charity. There was never, perhaps, a higher and more consistent example of this than Deacon Whitman." "It is delightful," says his son, and we may add, "it must be profitable, to turn aside from sectarian controversy and hate, "and dwell, for a time, upon the character of one who, through a long life, and amid the warmest disputes and contentions going on around him, maintained a uniform and consistent devotion to his own principles, to his own views of Christian doctrine, while, at the same time, he was equally uniform and consistent in his enlarged charity toward others." 4. It teaches "the importance of a correct view of the true object of life." "With Deacon Whitman, the object of life was a cultivation of the spirit, the formation and maintenance of a religious character, the preparation for spiritual joys beyond the grave." And in his life, "especially in the happiness of its latter years, we see verified the declaration of the wise man, 'Mark the perfect man and behold the upright, for the end of that man is peace.'" "There never, perhaps, was an individual who enjoyed religion more highly and more uniformly. His enjoyment consisted not in ecstasies and raptures, but in calm and serene cheerfulness. It was the natural result of his Christian character."

Mr. Whitman's account of his father's habits of life shows him to have been a man regular and temperate, but not abstemious in his mode of living; of a singularly equal frame of mind, and therefore free from the unhappy effects which circumstances often produce upon persons of an ardent temperament; and in the exercise of the habitual religious principle and trust, which tend directly to prolong the life that now is, as well as to secure the happiness of the life to come. In his religious opinions Deacon Whitman was a Trinitarian, and "some things would seem to authorise his being classed with Calvinists;" but he refused to belong to any party, and wholly disapproved of both the feelings and measures of exclusionists. Mr. Whitman quotes many decisive evidences of his father's independence and liberality. We wish that in this, as well as other respects his "example may exert its appropriate influence upon the hearts of all those who become acquainted with it, and thereby may the Christian Patriarch, though dead, still speak."

THIRTY YEARS' MINISTRY. *Two Sermons, preached in Dover, Massachusetts, September 18, 1842. By Ralph Sanger, A. M. Pastor of the First Church in Dover. Published by request.* Boston. 1843. pp. 24, 8vo.

THESE sermons have necessarily a local, rather than a general interest, but as the history of a diligent ministry, extending over more than a quarter of a century, in one of the most quiet villages of New England, they will afford a pleasant hour to any reader. They relate the changes which thirty years have made in the congregation, and town, and neighborhood in which Mr. Sanger has resided. In the language of the Prophet (Zechariah i. 5.) he asks, "Your fathers, where are they? And the prophets, do they live forever?" Of these last—the prophets, or teachers, with whom he was surrounded, the ministers of the association which he joined after his ordination—he "alone remains." All the rest "have been removed by death or otherwise." Among the inhabitants of the place Mr. Sanger notices the changes which death has made, in such a manner as strikingly illustrates the truth that mortality belongs to every age and condition of life. The statistics which he presents, however, show Dover to be a healthful place. Within the period which he reviews twenty-five had died between seventy and eighty years of age; twenty-three, between eighty and ninety; ten above ninety; two were ninety-five, and "one had reached the great age of ninety-eight;"—in a population of only 520. Changes in the households of his parishioners, arising from happier causes than death; changes in the church; changes in the condition of the common schools, indicating improvement and interest; changes in the condition of the religious Society, as they have passed through trial and disaster, yet have retained their integrity and stability; changes in the vicinity, which mark the restlessness of our times; changes too in wider circles of human action,—all these are made subjects of observation. It is a chapter of changes which the pastor of a single church has here given his people and friends—an instructive chapter, from the reading of which we have risen with a deepened sense of the familiar lesson, which the pulpit is continually yet with so little effect inculcating, of the uncertainty of all earthly things.

EVILS OF SECTARIANISM. *A Sermon, preached at Fitchburg, Sunday, April 9, 1843. By Calvin Lincoln, Minister of the First Congregational Society in Fitchburg.* Printed by request. Fitchburg. 1843. pp. 20, 8vo.

MR. LINCOLN has here furnished a pertinent and useful pamphlet on the evils which grow out of party spirit in religion. From the incident recorded by Mark, (ix. 38, 39,) when Jesus rebuked the intemperate zeal of his disciples who forbade another to cast out demons because he followed not them, he shows how different a spirit actuated Jesus from that which governed his followers, when he was on earth. Unkind feelings and bitter jealousies have since prevailed among those who bear his name, and it is the object of this discourse to exhibit the mournful fruits of such division among brethren. It is neither from indifference to his own opinions, nor from a desire to repress inquiry or prevent discussion, that he treats the subject, but in the hope of guarding his people against the approach and power of such a mischief-worker. He specifies six evils, each in itself the title to a long list of evils, of which sectarianism is the source. First, "it is in direct opposition to the spirit of our religion"—to the benevolence and the humility which Christianity enjoys. Secondly, it renders them whom it controls "unjust to the religious principles and practices of surrounding Christians." Thirdly, it "produces false taste and wrong expectations in reference to the design and services of the Lord's day"—making the people assemble as controversialists rather than as Christians. Fourthly, it has an unhappy "influence on the minds of a large class who have never thoroughly investigated the authority and the principles of Christianity, and who have no just views of the value of Christian institutions"—inclining them to universal skepticism. Fifthly, it is "unfavorable to the progress of religious knowledge, and to a free and impartial examination of the sources of doctrinal truth,"—by diverting attention from the practical principles and life-giving truths of Christianity to points of doubtful disputation, and by clogging the mind with other influences than the love of truth and the weight of evidence. Finally, it has an injurious effect "on the intercourse of social and domestic life,"—bringing into exercise turbulent passions and creating feelings of distrust.

These points are all illustrated with clearness, and in a tone of mild, but earnest decision. The sermon is suited to do good beyond the neighborhood in which circumstances called for its delivery.

WHAT IS TRUTH? *A Discourse, preached in the Lecture-room of of the Brooklyn Lyceum, Sunday evening, April 9, 1843. By Frederick A. Farley.* New York: 1843. pp. 16, 8vo.

MR. FARLEY the last spring delivered on several Sunday evenings a course of Lectures on the Doctrines of Christianity, before his congregation and those who were attracted to the hall which his Society occupy while erecting a more permanent place of worship. The last of these lectures was founded on Pilate's question in John xviii. 38, "What is truth," and was published at the request of the hearers. It is not the preacher's object to answer this question in detail, but to give a general reply suggested by a consideration of the variety of opinions, for all of which has been claimed the merit of being "the truth." The world before the coming of Christ, and the Christian world since, have been divided in the support of various systems and hypotheses. It will not do to say that Orthodoxy is the truth, because each man's orthodoxy is nothing but his *autodoxy*, or his own opinion; and because Orthodoxy is a most uncertain, chameleon-like thing. Truth, rather, "is held in common by Christians of every name, for it is to be found in the plainest, simplest teachings of our Saviour," which are embraced by all who believe in him. For the errors into which members of different churches honestly fall in interpreting the more doubtful parts of the New Testament, Mr. Farley contends, with Bishop Watson, that they will not be condemned. The final answer, then, which he gives to the question, "what is truth," is—"whatever God, and Jesus Christ his great Prophet and Messenger, and your own consciences and reason enlightened by such revelation, teach you." The previous course of remark shows in what sense Mr. Farley intended that this language should be received, but the statement, as it stands, is in unguarded terms. "Whatever" a man derives from these sources of instruction is

the truth *to him*, and so far as he is concerned, the question of the text may be answered ; but that it is not the absolute truth, is plain from the fact, that different instructions are drawn from these sources by different persons. Mr. Farley concludes his Lecture, and the Course which it terminates, by some remarks suggested by the circumstances of his position in Brooklyn, "in a part of the country, where the very alphabet of Gospel doctrine as Unitarians understand and preach it seems strangely unknown," and where he is exposed, with his congregation, to the unrighteous and unchristian judgments which issue from an exclusive, intolerant and arrogant spirit.

OUR FAITH. *A Sermon delivered in the First Church in Beverly, May 7, 1843. By Christopher T. Thayer, Minister of that Church.* Published by request. Boston : James Monroe & Co. 1843. pp. 20, 8vo.

MR. THAYER selects the passage—John iii. 16, 17—"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life ; for God sent not his Son into the world to condemn the world, but that the world through him might be saved,"—as "a fit introduction to a comprehensive view of the sentiments entertained by us as Unitarians." In the earlier paragraphs of his discourse he shows the propriety and importance of the occasional delivery of doctrinal discourses—a point on which our convictions, gathered from considerable observation, entirely accord with his. He then exhibits the views which Unitarians hold, as intimated by the text. First is brought into notice the simple *unity* of God—one undivided Being, of whose Divine energy the Holy Spirit is a personification, and by whom the beloved Son was sent as an inspired Teacher and all-sufficient Saviour. Next it is remarked, "that all the means and blessings of our religion flow from Divine *benevolence*, and have for their only object the welfare of man ;"—to reveal mercy, not to appease wrath, was the object of the Gospel. Thirdly, "the benefit of these means was meant to extend to *all* who shall come to a knowledge of, and will improve them ;"—the idea of uncon-

ditional election is as unscriptural, as its reception must be mischievous. Then, *salvation*, "the chief end for which Christ was commissioned from Heaven," is explained; and the opinions which prevail among us with regard to the duration, and the nature of future punishment, are presented with clearness. The unscriptural, unphilosophical, and dangerous character of a disbelief of a future righteous retribution is set forth briefly, but forcibly. In the last place, the preacher considers "the *mode* of attaining Christian salvation,"—through "the harmonious and thorough developement of our natures by all Divinely appointed and proper means." The notion of a native and entire depravity is contrary alike to Scripture and experience. And, on the other hand, nothing can be a substitute for genuine Christian practice. The views which he has expounded Mr. Thayer then commends to the earnest affection of his hearers, for their just character, their practical power, and benign influence.

A SERMON OF SLAVERY, *delivered Jan. 31, 1841, repeated June 4, 1843, and now published by request. By Theodore Parker, Minister of the Second Church in Roxbury.* Boston. 1843. pp. 24, 12mo.

LIKE almost every thing which comes from Mr. Parker's pen, this Sermon contains some things admirable, some strange, and some which it is hard to read with composure. There is an allusion to a miracle wrought by Jesus, which one who had any regard for the feelings of a Christian community should have blotted from his manuscript before he put it into the printer's hands. The Sermon, though having for its text the words of the Apostle in Romans vi. 16—"Know ye not that to whom ye *yield yourselves* servants to obey, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness"—relates principally to the involuntary Slavery which prevails at the South, or "the Slavery which arises from a cause external to ourselves." Of this Mr. Parker speaks strongly, and in the main justly; glances at its shameful injustice, and gross inconsistency with American principles and Christian ideas; at the excuses or palliations which are

offered in its behalf ; at two classes of men who attempt "to gloss the matter over," one "from a real design to promote peace," the other from a "willingness to countenance the sin and continue it, well knowing that it is a sin;" at the character of the Abolitionists, whose violence of language he seems to regard as an occasional "infirmity" rather than an habitual fault ; at the opposition which they encounter from the moderate, and the selfish ; at the connection which the North has with the subject ; and at the cause of this sin and of its defence, viz. "the spirit which would knowingly and of set purpose injure another for the sake of gaining some benefit to yourself." He then speaks of that "kind of Slavery which comes from a cause internal to ourselves," and in a few short but pungent paragraphs exposes the servitude of the avaricious man, the passionate man, the peevish man, and the intemperate man. Finally, he notices the argument in favour of "not moving in the matter" of bodily slavery, drawn by some persons from the Constitution of the United States and from Scripture ; and urges the victim of that slavery which comes from onesself to secure his own freedom by "acting right, thinking right, and feeling right."

THE CHILD IN HEAVEN. Boston : Published by Joseph Dowe.
1843. pp. 88, 18mo.

"THIS little book," says the Preface, "has been prepared with particular reference to that grief, which is suffered by parents, under the loss of children. It has been gleaned from various sources, with few original thoughts. If it should give consolation to any child of sorrow, the wishes of the compiler will be answered." The volume seems to us suited to do good, though not worthy of being ranked among the best books of the kind. With some of the poetical pieces we are not pleased ; and we object of course to such expressions as this, in one of the prose articles,—*"When God took upon himself our nature, and lived in our world."* The Compiler should have exercised more care in the selection of his materials.

INTELLIGENCE.

INSTALLATION AT BOLTON, MASS.—On Wednesday, May 24, 1843, Rev. Richard S. Edes was installed as Colleague Pastor with Rev. Isaac Allen over the First Congregational Church in Bolton. The services on that occasion were as follows:—Introductory Prayer, by Rev. Mr. Gilbert of Harvard; Reading of the Scriptures, by Rev. Mr. Stebbins of Leominster; Sermon, by Rev. Mr. Miles of Lowell; Installing Prayer, by Rev. Isaac Allen, the senior Pastor; Charge, by Rev. Joseph Allen of Northboro'; Right Hand of Fellowship, by Rev. Mr. Sears of Lancaster; Address to the Society, by Rev. Mr. Hill of Worcester; Concluding Prayer, by Rev. Mr. Lincoln of Fitchburg.

Mr. Miles's sermon was from 1 John iii. 4: "Sin is the transgression of the law." The subject was—man as a sinner. In the discussion of it the following points were considered,—the manner and time in which man becomes a sinner, the nature, the consequences, and the remedy of his sins. Under the first head it was shown, that sin cannot be predicated of a human being at his birth, nor during his infancy; that as sin consists in the transgression of the law, it begins not until men knowingly and voluntarily disobey; and that if human beings come into the world with native biases to evil, these do not prove that they have sinful characters; it is their misfortune, and not their crime, as it is a constitution of their being which they could not prevent, and for which they cannot feel guilt. It was the design of the second head to show, that sin, beginning by our voluntarily yielding to temptation, establishes its seat and throne in the will. It affects therefore the very centre of our being. The sinner's soul will not be pure, as some contend, when its connexion with a physical organization shall cease. This led to the third topic; the unrepenting soul carries the energy of a wicked will with it to the world to come; and future retributions, severe enough to subdue and purify the soul, are demanded by God's attributes of compassion and love. The remedies for rooting sin out of the soul were then described, and the whole subject applied to the office and duties of a minister.

In his Charge, Mr. Allen insisted upon the duty of entire consecration in the minister, that he should labor in the spirit of cheerful trust, and adopt all his plans with a view to a permanent ministry.—Mr. Hill enforced the duty of a more prompt and cheerful support of the institutions of the Gospel.—The services were attended by a very large and attentive audience.

The town of Bolton was incorporated in the year 1738, O. S. The first minister, Rev. Thomas Goss, was settled in 1741. During the Revolutionary war he was suspected of being a tory, and accordingly, a large portion of the society withdrew from him, and settled Rev. Mr. Walley. When Mr. Goss's ministry terminated we cannot ascertain, as the old church and parish records are destroyed. After Mr. Walley's death and Mr. Goss had taken a dismission, the two portions of the society re-united, and gave a call to Mr. Levi Whitman, who accepted their invitation, and preparations were made for his ordination. He was never settled however, but at his own request was excused from his engagement, on account of "an epileptical disorder with which he had been of late troubled." In October, 1785, Rev. Phineas Wright was ordained pastor of the society. He died in 1800. In March, 1804, Rev. Isaac Allen was ordained, and continued sole pastor, till a colleague was settled in May, 1843. His ministry has been happy and useful. Though somewhat infirm from lameness, he is still active in parochial visitings, and it is expected that he will sometimes occupy the pulpit on the Lord's day. He is now engaged in giving "labors of love" to his brethren of the Worcester Association, and in supplying destitute societies in the neighborhood.

ORDINATION AT NORTHAMPTON, MASS.—Rev. Rufus Ellis, of Boston, was ordained as Pastor of the Second Congregational Church in Northampton, on Wednesday, June 7, 1843. The Introductory Prayer was by Rev. Dr. Willard of Deerfield; Reading of Scriptures, by Rev. Mr. Buckingham of Cabotville; Sermon, by Rev. Mr. Ellis of Charlestown; Prayer of Ordination, by Rev. Dr. Peabody of Springfield; Charge, by Rev. Mr. Young of Boston; Right Hand of Fellowship, by Rev. Mr. Everett of Northfield; Concluding Prayer, by Rev. Mr. Brown of Brattleboro, Vt.

Mr. Ellis preached from 2 Peter i. 8: "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." The subject was—the conditions of spiritual growth in a congregation. There is, he said, appropriateness in such a theme, on an occasion which manifests and expresses the desire and endeavor of a Christian society to confirm and advance their spiritual interests. If these services have any significance, they intimate an earnest purpose to grow, out of barrenness and unfruitfulness, into a vigorous and efficient life. After remarking generally upon the nature of the relation now assumed, a relation of holier, deeper and more beautiful meaning than that to which the nun consecrates

herself as she retires from the active world into seclusion, full of responsibilities upon both sides, and of toils, he proceeded to the two main heads of discourse. The first condition of spiritual growth is a recognition of the supernatural origin of our faith. This is the chief, essential, primary fact. Neither reason nor analogy forbids its admission; but both demand it. Light has come *into* the world, from above the world. Such communication is as necessary to the soul as the gifts of the heavens to the earth. After illustrating and demonstrating this point, he passed to the second condition, which he stated to be a practical, willing, cordial reception of this spiritual illumination and sustenance, by the people. Merely to hear, merely to sit under preaching, is not to embrace nor to honor the truth that the preacher publishes. To adopt the bare expedients of piety, to substitute fancy religions for the faith that is Evangelical and genuine, to attempt to cure nature by nature, to carry the empiricism of the day into matters of salvation, this is neither to believe nor to obey; it is weak and dangerous evasion. Mr. Ellis alluded to the past privileges of the society, to their interesting associations, local and historical, and concluded with a direct and affectionate address to the congregation before him.

The Charge, by Mr. Young, was particularly full upon the duty of taking the Gospel as the standard of truth, and the guide of instruction; upon the necessity of patient intellectual effort; and upon the concentration of the whole strength of the minister on the peculiar duties of his office. Mr. Everett welcomed the new preacher as a companion in the great work of establishing liberty, holiness and love. He enlarged upon the peculiar position and wants of the denomination in that region, and congratulated both himself and the brethren there on receiving an able co-worker in the cause of righteousness.

A large and listening audience filled the church, among whom were the pastors of the churches of the various denominations in the village.

DEDICATION AT WALPOLE, N. H.—On Wednesday, June 14, 1843, the new Unitarian house of worship, erected by our brethren in this beautiful village, was dedicated to the service of God. The interesting occasion, occurring on a fine day, brought together a crowded audience. The services were as follows;—Introductory Prayer, by Rev. Mr. Crosby of Charlestown, N. H.; Reading of the Scriptures, by Rev. Mr. Brown of Brattleboro', Vt.; Consecrating Prayer, by Rev. Mr. Livermore of Keene, N. H.; Sermon, by Rev. Mr. Bellows of New York; Concluding Prayer, by Rev. Mr. Brown; Benediction, by Rev. Mr. Bridge of Standish, Me. Rev. Mr. Silsbee, formerly pastor of the So-

ciety, was expected to deliver an Address to the People, but was absent on account of illness.

The text of the Discourse was 2 Chronicles, vi. 18—21. "But will God in very deed dwell with men on the earth?" et seq. It stated five objects to which the house was dedicated, and which were exhibited at length. 1. The worship of God, the Father; not the Heathen nor Jewish God, but the Christian God. The elements of this great idea of the Deity, as a Parent, were analyzed and presented in full. 2. The faith of Jesus Christ, the Son of God; the high, glorious Messenger of the Father. We cannot call him God, but we would not stint his honors, we would not circumscribe precisely his exalted being. Not to the worship of Christ, but to the faith, the positive, authoritative revelation, the salvation through him, we dedicate this house. 3. The influence of the holy Spirit. We believe in this influence. We cannot limit nor define it, because it is of God who is infinite, and whose works and ways are a great deep, mysterious and unfathomable. But it is a part of our faith, and we devote a new shrine to its power. 4. Christian liberty; freedom of opinion, faith, conscience, untrammelled by creeds, councils, forms. 5. The peculiar views of Unitarian Christianity. We are not ashamed of these views. We rejoice in them, we would hold them forth to the faith and affections of mankind, and give them currency here and everywhere.

The house is of wood, built after the modern fashion, and pleasantly situated. The pews were all cushioned and carpeted by the ladies of the Society, and have all been sold. The pulpit is low, convenient and elegant. But the eye is particularly attracted to the large Gothic tablets near the pulpit over the chancel, appropriated on one side to the Communion Table, and on the other to the Sabbath School Library and Font of Baptism. On the wall over the table is a painting of the Cross, on the transverse of which are the initials J. H. S. (Jesus Hominum Salvator—Jesus Saviour of Men.) At its head is inscribed the text found in Luke ii. 14.—"Glory to God in the highest, and on earth peace, good will toward men;" on the right hand, Matthew x. 32—"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven;" on the left, Matthew xi. 28—"Come unto me, all ye that labor and are heavy laden, and I will give you rest;" and at the bottom, "I am the Resurrection and the Life." On the other side of the pulpit, over the font and the library, is a similar tablet with an anchor painted, having on the wooden cross-piece the letters, F. S. C. (Fides, Spes, Charitas—Faith, Hope, Charity;) at the top of the tablet the words from Matthew xix. 14—"Suffer little children, and forbid them not to come unto me, for of such is the kingdom of Heaven;" at the right hand, Proverbs xxii. 6, "Train up a child in

the way he should go, and when he is old, he will not depart from it ;” at the left, Proverbs iii. 15, “She is more precious than rubies ; and all the things thou canst desire are not to be compared unto her ;” at the base, part of Proverbs i. 7, “The fear of the Lord is the beginning of knowledge ;” and on the arms of the anchor, “Hope, an anchor of the soul.” The design and execution are both admirable. The Unitarian Church and Society in Walpole are strong and united, and only need now an acceptable pastor to break to them the bread of life, to grow and flourish both externally and spiritually.—A request was made for the publication of Mr. Bellows’s Sermon, but was declined by him.

ORDINATION AT CHARLESTOWN, MASS.—Rev. Samuel Breck Cruft, of Boston, was ordained as an Evangelist in the Harvard Church in Charlestown, on Monday afternoon, June 19, 1843. The services were conducted by the following ministers:—Introductory Prayer, by Rev. Mr. Robbins of Boston ; Selections from the Scriptures, by Rev. Mr. Ellis of Charlestown ; Sermon, by Rev. Mr. Gannett of Boston ; Prayer of Ordination, by Rev. Dr. Francis of Cambridge ; Charge, by Rev. Mr. Whitman of Portland, Me. ; Fellowship of the Churches, by Rev. Mr. Moseley of Scituate ; Concluding Prayer, by Rev. Mr. Smith of Boston.

The text of the Sermon was John x. 10 : “I am come, that they might have life, and that they might have it more abundantly ;” and it was the object of the preacher to exhibit the great Christian idea of life. After noticing some prevalent interpretations of the text, which do but express a part of its force, he showed the sense in which Jesus used the term, life,—as the fullest possible realization of existence, the appropriate use and enjoyment of all the faculties and circumstances which belong to a human being. Christ came to call forth the dormant life of the soul,—to awaken the consciousness of a spiritual nature, of which man had been living in ignorance, to unfold to his view the relations which he sustains, with the momentous realities around and before him, and to disclose the destiny to which he is appointed. In contrast with this high and broad significance of life stand the notions entertained by mankind, who make the outward, rather than the inward, the measure of life, and account wealth, social pleasure, or mere animal indulgence, its proper fruit and end. The illustrations of these different conceptions of life, which are afforded, on the one hand by the example of Jesus, and on the other by the conduct of most people, even in a Christian land, were noticed at some length. Christianity, while it corrects the practical errors into which men fall, gives meaning and importance to our common, passing life. The value of this doctrine in

furnishing a key to much of the figurative language of Scripture was shown by examples. The sense which it enables us to put upon the promise of eternal life—the aspect under which it presents death—the light in which it causes personal condition and daily experience to be regarded—the instruction which it affords respecting the true evidences of spiritual vitality, were made topics of remark. The vast importance of the subject, as proved by the bearings and influences which had been traced, was then urged as a reason for giving it a prominent place in the pulpit—for making the truth conveyed in the text the great theme of the ministry.

Mr. Cruft was ordained as an Evangelist, but with a view to his continuance in Lexington, Mass.; to the First Church and Society in which place he had been preaching, with such satisfaction on their part that they had requested him to remain among them. Such however was the situation of the parish, that they could not give him a “call” to be their permanent minister, nor could he be ordained as their pastor. A fund, given more than a century ago, and yielding a large income, has long been the occasion of dispute, and a hindrance to the spiritual interests of the town. When the fund was established, the town composed but one parish. Three or four congregations have since been formed of persons seceding from the old congregation, who still retain their rights as members of the parish. The old Congregational Society cannot therefore act independently, nor have the different societies been able to agree on the terms of division by which the fund might be distributed among them, so as to be no longer a source of contention. Under these circumstances Mr. Cruft desired ordination, that he might be able to administer the ordinances to the people with whom it seemed to be the will of Providence that he should pursue his ministry. It is to be hoped, that a harmonious settlement of the difficulties which have grown out of the existence of the fund will be soon effected, and that cordiality, if not spiritual cooperation, may be substituted for distrust and mutual discouragement.

CHESHIRE SABBATH SCHOOL ASSOCIATION.—The “Sabbath School Association in connexion with the Cheshire Pastoral Association” held its semi-annual meeting in Keene, N. H. on Tuesday, June 27, 1843, at 2, P. M. The services were conducted by the following gentlemen:—Prayer, by Rev. Mr. Brown of Brattleboro’, Vt.; Reading of Selections from the last Annual Report, by Rev. Mr. Cutler of Peterboro’, N. H.; Secretary of the Association; Address, by Rev. F. T. Gray of Boston Mass.; Original Hymn, sung by the children; Extemporaneous Re-

marks, by the President of the Association, Rev. A. Abbot, D. D. of Peterboro', Rev. Mr. Brown, Mr. J. N. Bellows of Walpole, Rev. Messrs. Livermore of Keene, Leonard of Dublin, Farmer of Walpole, Sayward of Fitzwilliam, Clark of Jaffrey, and Messrs. Prentiss and Tilden of Keene. Delegations of teachers and other friends were present from Walpole and Charlestown.

The Address urged the claims of religious education on the parents and teachers, and pointed out to the pupils the two ways—the “broad” and the “narrow,” and illustrated by cases from actual life the end of each. The extemporaneous remarks dwelt on the same and kindred topics. An earnest spirit pervaded the meeting, and most valuable impressions were left on the minds of both pastors and teachers, parents and children. The schools in the limits of the Association are in a flourishing condition, and a new spirit is quickening the churches.

MEETING IN BEHALF OF CONGREGATIONALISM.—Under this title the *New England Puritan* gives the following account of one of the meetings of the late anniversary week.

“On Tuesday of the anniversary week a meeting of a number of clergymen was held in the Old South Chapel, Spring Lane, to take into consideration *the interests of Congregationalism*, and what should be done to promote them. Rev. Joshua Bates, D. D. was called to the Chair, and Rev. John S. C. Abbott appointed Secretary. The Chairman opened the meeting with prayer. Rev. Dr. Woods then stated the object of the meeting, and urged several reasons why it should receive the serious attention of all who would preserve and extend the ecclesiastical polity of the Pilgrim Fathers. A number of gentlemen participated in the discussions, and the opinion was more than once expressed, that a more interesting and important object would not convene any assembly during the week. Entire harmony of opinion prevailed, that new and more vigorous efforts are demanded by the times, to define and extend the distinctive principles of Congregationalism. After a free and animated discussion of the subject, it was thought to be fitting that the gentlemen present should avail themselves of the suggestions which had been made, and bring up the subject in their respective District Associations—to be by them presented, in such form as they shall deem judicious, to the General Association of Massachusetts—in the hope that that body, in its wisdom, may indicate the best method of promoting the great object for which the meeting was called.”

AMERICAN EDUCATION SOCIETY.—This Society appears to be passing through a season of anxiety and embarrassment. There has been a continual decrease in the contributions from churches since the year 1836, so as now to “exceed fifty per cent.” At a special meeting held

some months ago, a Committee was appointed to revise the Constitution and Rules of the Society, with reference to such changes in its principles or methods of action as might restore its former state of efficiency. At the annual meeting for business, held in Park Street Vestry on Monday afternoon, and by adjournment again on Tuesday morning, May 29 and 30, 1843, Rev. Dr. Humphrey, the Chairman of this Committee, presented an elaborate Report, embracing an examination of its history and relations to the community, and expressing as the result a conviction, that the "Society cannot be dispensed with," but proposing certain changes, the most important of which contemplated the restriction of aid given to young men to the college course, so that they should not receive assistance while pursuing their theological studies. An earnest debate arose upon this proposition, which was finally rejected by an almost unanimous vote. The other articles of the Report were adopted.—At the public meeting, on Monday evening, Hon. S. T. Armstrong presided. After the reading of an abridgment of the Annual Report, addresses were made by Rev. Mr. Adams of Boston, Rev. Dr. Humphrey of Amherst, and Rev. Dr. Bacon of New Haven.—From the Report it appeared that the Society had been in operation twenty-seven years, during which time it has assisted 3,482 young men. Dr. Humphrey stated, that of these, "1600 were now laboring all over the country, and not less than 75 were missionaries in foreign lands;" that 60 only out of the whole number "had left the ministry;" and but 166 had been "dropped" as unworthy. The number of beneficiaries the last year was 468, only 26 of whom however "had been received during the year;" the gross amount of receipts, including Branch Societies and the Central American Education Society, \$33,789,33; of expenditures, \$29,290,54. The appropriations "had been continued at half the usual amount, i. e. \$10 each quarter, or \$40 for the year."—We regret to see it stated officially, that the *American Quarterly Register*, "which has been published by the Society for sixteen years, has been discontinued for want of sufficient pecuniary patronage." It was scarcely extravagant praise, to pronounce it "the richest depository of ecclesiastical and educational statistics in the world."—The Report remarks that "the number of deaths of ministers in the United States, as recorded in the *Register* for the year now closed, has been 127; which places the year, with the two years immediately preceding, among the few in which the records of mortality among ministers, preserved in that publication, have risen above one hundred." Of this unusual mortality we have had to record many examples in our own denomination.—At the election of Officers of the Society, Hon. S. Hubbard having resigned the office of *President*, Hon. Samuel T. Armstrong was chosen in his place.

PASTORAL ASSOCIATION.—The Annual Sermon before this body was delivered on Tuesday afternoon, May 30, in Park Street meeting-house, by Rev. Dr. Hopkins of Williamstown—on “the characteristics of acceptable worship, and the means of promoting it”—from John iv. 24. It was considered “an admirable exposé of the wide difference there is between the superstition and formalism of some Communions, and the sincerity and devoutness which are fostered by the simplicity of the Congregational mode of worship.”—Rev. Dr. Hitchcock was chosen Second Preacher for the next year; Professor Park according to the last year’s election, being First Preacher. Resolutions were passed respecting the observance of the Sabbath, in support of Rev. Dr. Edwards’s attempt to awaken general attention to the subject.

MASSACHUSETTS MISSIONARY SOCIETY.—The Forty-fourth Annual Report, presented on Tuesday evening, May 30, stated the “amount furnished to the cause of Home Missions during the year from Massachusetts to be \$28,745, 85, of which \$18,787, 87 have gone to supply the destitute beyond the limits of the State.” 71 feeble churches have received aid within the year, 15 of which are now able to support the institutions of worship without assistance; 52 of the churches have settled ministers.—The audience collected at this anniversary were addressed by Rev. Messrs. Packard of Lancaster, Phelps of Boston, Caruthers of Montreal, and Little of Cincinnati. Mr. Packard spoke of “the 71 feeble churches of Massachusetts, which have begun their existence under the auspices of this Society; the 84 feeble churches in Maine, in which State four-fifths of the churches have been aided; the 1047 congregations which have been assisted by the Society to which this is auxiliary.” Mr. Little said, that “one minister” in the West “told him there were thirty-one denominations within the bounds of his parish; and a Bible agent in Indiana found five Protestant ministers who had no Bibles”! Can this latter statement be true?

SEAMEN’S FRIEND SOCIETY.—An abstract of the Fifteenth Annual Report was read at the meeting this year, by Rev. Mr. Lord, General Agent. It exhibited a large amount of facts in proof of the usefulness of the institution, which seems to have been remarkably successful in its operations. The Mariners’ church, the Prayer meetings, the Sabbath school, the Bible depository, the Savings Bank, the Sailor’s Home or seaman’s boarding-house, had all been means of extensive benefit. Two young

seamen, members of the Mariners' church, are now studying for the ministry; one is employed as a colporteur among the Germans at the West, and another is laboring in connexion with Rev. Mr. Sawtell at Havre.—The meeting was addressed by Sailing Master Moores of the U. S. Navy, and Rev. Messrs. Spaulding of New York, Pomeroy of Bangor, Caruthers of Montreal, and Hague of Boston.

AMERICAN TRACT SOCIETY.—The Boston Society of this name celebrated its anniversary on Wednesday evening, May 31, Hon. S. Greenleaf presiding. The receipts of the last year had been—in donations and legacies \$18,067,10, from sale of publications \$10,165,48. Within the year "54 new publications had been added to the list, in various languages;" the number of volumes circulated, 38,637, including 202 sets of the Evangelical Family Library; distributed gratuitously, in volumes and tracts, 4,587,000 pages. "The total number of volumes circulated in our whole country, during the year, by this Society and the Society at New York, is 157,478, which added to the number circulated in previous years makes the total circulation of these books in our country, more than two millions of copies." Such are the pains taken to disseminate Orthodox views of religion throughout the land.—The Society were addressed by Rev. Messrs. Eastman of New York, Kincaid, Baptist missionary from Burmah, Pomeroy of Bangor, and Rev. Dr. Beecher, of Cincinnati, who offered a resolution respecting "the Tract cause," but spoke upon Home missions and Western colleges.

FOREIGN EVANGELICAL SOCIETY.—At the late public meeting of this Society extracts from the Fourth Annual Report were read by Rev. Dr. Baird. It reviewed the change which had taken place in France, where "fifty years ago Christianity was abolished, and where in the last few years more than 2,000,000 copies of Bibles, in whole or in part, had been distributed;" and narrated the operations of the Society, which "had sustained—in most cases wholly—52 laborers in France and Belgium, and 2 in Sweden," besides several in Canada. Of the 52 abroad, 31 were colporteurs, 3 teachers, 2 are studying for the ministry, 5 have been evangelists, and 8 ordained ministers.—Addresses were made by Rev. Dr. Bacon of New Haven, who stated that there is in Lyons "a church of 400 members, 350 of whom are converted Catholics;" Rev. Mr. Lehmanowsky of Indiana; and Rev. Mr. Kirk of Boston, who spoke in terms of great severity of the Romish Church and the Jesuits.

MASSACHUSETTS SABBATH SCHOOL SOCIETY.—The abstract of the Eleventh Annual Report was read at the meeting on Thursday, June 1, by Rev. Mr. Bullard, the Secretary. 41 new publications had been issued the last year, of which 28 were bound volumes. The whole number of this Society's publications is 515, among which are nearly 100,000 copies of the Westminster Assembly's Catechism. "The schools under its care are extensively engaged in furnishing books for the West, and have already furnished more than sixty Sunday school libraries." The formation of adult classes is becoming common. "There are now connected with the schools about 25,000 persons above the age of 18 years. One school has 105 married persons in it."—Addresses were made by Rev. Mr. Paine of Holden, Charles T. Russell, Esq. of Boston, Rev. Mr. Winslow of Boston, and Rev. Dr. Bullard of St. Louis. Mr. Winslow "proposed a resolution of congratulation upon the growing interest of our children in the *Shorter Catechism*;" upon which, as also upon the *New England Primer*, he pronounced an elaborate and fervent panegyric.

AMERICAN BOARD OF FOREIGN MISSIONS.—A meeting on behalf of this Board was held on Thursday evening, June 1, and in consequence of the aspect of their affairs—with the great encouragement from abroad, and the inadequate support at home—was intended to be a meeting for *supplication*, rather than for addresses. Rev. Dr. Humphrey presided and made some remarks. Rev. Dr. Anderson read a statement of the pecuniary position of the Board. "It was estimated that \$350,000 would be needed to carry on their missionary operations successfully the present year, but the prospect was that \$255,000 only would be realized." The disbursements of the Board were already \$35,000 in advance of the receipts. Addresses were made by Rev. Mr. Hoisington, of the Ceylon Mission, Rev. Mr. Pomeroy of Bangor, Rev. Dr. Scudder from Ceylon, and Rev. Dr. Beecher of Cincinnati. Prayer was offered by Rev. Dr. Humphrey, Rev. Mr. Pomeroy, and Rev. Mr. Caruthers.

PRAYER MEETING.—A prayer meeting was held in Park Street church on Friday morning, June 2. Rev. Mr. Kirk presided. Prayers were offered by Rev. Dr. Beecher, and Rev. Dr. Scudder, and remarks were made by Rev. Mr. Kirk, Dr. Jenks, and Mr. Dwight of Boston, Mr. Mann of Plymouth, Mr. Eastman, Dr. L. Beecher, Mr. Graves, Dr. E. Beecher, Dr. Dana, and Mr. Bullard.

MEETING FOR WESTERN COLLEGES.—After the prayer meeting on Friday a meeting was held in the Park Street Vestry, “with reference to some systematic course of action for the support of Western Colleges and Theological Seminaries.” Remarks were offered by Rev. Dr. Beecher of Cincinnati, who stated that “the plan which had been discussed and agreed upon in New York and Philadelphia was, to have a Society formed, for the purpose of aiding Evangelical Institutions in the West.” Rev. E. Beecher, and Rev. Dr. Lindsley also explained the condition of the Western Institutions. Rev. Dr. Anderson, and Rev. N. Adams, spoke in favor of a movement in New England for their assistance; and a Committee, consisting of Rev. Messrs. Adams and Aiken and Mr. Eustis, was appointed to call another meeting.

MASSACHUSETTS ABOLITION SOCIETY.—The fourth annual meeting of this Society was held the present year, at the Tremont Chapel. The attendance is said to have been small. The Treasurer reported the receipts of the year as \$11,928, and the expenditures as \$11,990. The greater part of both receipts and expenditures was on account of the *Emancipator*, which journal, with a large list of subscribers, had yet been a source of expense rather than of income. Hon. William Jackson, of Newton, was chosen *President*; Rev. Joshua Leavitt, *Corresponding Secretary*; James W. Alden, *Treasurer*; thirteen *Vice Presidents* were elected; and ten others, a Board of *Managers*.

AMERICAN ORIENTAL SOCIETY.—We have seen no mention of this new Association, except in the *Boston Recorder* from which we copy the following notice of its commencement.

“An Association with the above designation was formed in this city a few months since. It consists at present of about 35 gentlemen, including our most eminent Oriental scholars, intelligent gentlemen connected with eastern commerce, some of our foreign missionaries in Asia, etc. Its object is the promotion of the study of the Oriental languages, the collection of a library, manuscripts, coins, etc., pertaining to the East, and the publication of translations from the Eastern tongues. Hon. JOHN PICKERING is *President*, Prof. STUART and Drs. JENES and ROBINSON, *Vice Presidents*. A beginning has been made for a library, with about 130 valuable works, all pertaining to the Chinese languages.—On Tuesday evening, [May 30,] Mr. Pickering delivered an Address in the Masonic Temple, before the members of the Society, and a very intelligent audience. It was about an hour and a half in length, and was listened to with the deepest attention. It was a comprehensive survey of the most interesting objects in Egypt, China, India, etc., which will claim the attention of the Society. High commendation was bestowed by Mr. Pickering upon the learning and labors of American missionaries. The Address is to be published in a few weeks.”

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THE WESTMINSTER ASSEMBLY OF DIVINES.

THE first of July of this year, (or July 13, new style,) is the two hundredth anniversary of an important religious movement, to wit, the Meeting of the Assembly of Divines at Westminster. No conclave or synod or council in the Christian Church, at least in the Protestant portion of it, has had a more continued or a more extensive influence than has followed the proceedings of that Assembly. Its influence still abides in the fairest portions of the world and operates largely upon them. It was an Assembly without law or authority, with no penalties to sustain its decisions; yet laws, authority and penalties of the most weighty and burdensome character have proceeded upon its decisions. Its members were without inspiration, but their decrees have shared the faith and the reverence which belong to the Scriptures of inspired Apostles.

The Assembly of Divines at Westminster—what solemn awe, what profound and deep veneration, what implicit confidence have been associated with the doings of those Christian councillors! The modest, and by no means partial historian of the Assembly thus closes his account of it, with a reference to the opinion which posterity would form of it:—"When posterity shall impartially review the labors of this Assembly of Divines, and consider the times in which they sat, they will have a just veneration for their

memory; for though their sentiments in divinity were in many instances too narrow and contracted, yet with all their faults, amongst which their persecuting zeal for religion was not the least, they were certainly men of real piety and virtue, who meant well, and had the interest of religion at heart, and most of them possessed as much learning as any of their contemporaries." (*Neal*, II. 505.) So the historian predicted, and the lapse of two hundred years has fulfilled, not falsified his prediction. It is proper, even should the work not deeply interest us, that we should call back the aspect, the meditations and labors of that grave Puritanical Assembly met in the solemn church of Westminster, and in the magnificent chapel of Henry VII., and then pursuing their deliberations in the famous Jerusalem chamber where Henry IV. had died. They all rest in graves known and honored, and their work on earth abides, mingled, as is all man's work, of good and evil. It is by these their labors that they are remembered.

Are there not among our readers some whose youthful associations, or it may be, whose mature convictions connect themselves with the Westminster Confession of Faith, or with the Assembly's Larger or Shorter Catechism? These are things which the major part of our readers have escaped, whether to their loss or to their gain is yet to be proved. But some of them may have living remembrances of those famous Protestant creeds. Indeed, if the reader knew what is written in the books, he would stand amazed at the thought that here in New England, the land of the Puritans, any thing should be said, even to refresh the memories of professed Christians, to show the importance of that ancient Assembly. If the spirit of Cotton Mather hovers over the land among whose Protestant Popes he was eminent, how profound must be his amazement, if so be he recognise one who has reached the state of manhood in this land, and knows not of the Westminster Assembly, or of its Catechisms. The ancient churches of New England adopted in their first Synod the theological formularies of the Assembly. It would be difficult to exaggerate in stating the importance and the veneration once attached to them here. Many of the churches of this land now receive, honor, cherish, and assent to them. The whole Presbyterian Church of Scotland, and of the United States, rear their ecclesiastical and doctrinal fabrics upon them. The

Calvinistic Churches and Theological Schools require assent to them. There has indeed come in a fashion of subscribing them for what is called "substance of doctrine," which we are perhaps to regard in charity as a kind of respectful compromise between conscience and a creed. According to the favorite explanation of Dr. Beecher, the progress of the philosophy of the human mind has made it necessary to state old doctrines in new language. This receiving a rigidly expressed formulary for "substance of doctrine" is a convenient liberty, with whose mild conditions all professed Christians would be willing to comply, if it might be honestly understood that this "substance" is the portion of truth which the formulary contains, while its errors, few or many, are poor shadows. Still there are millions of Christians who receive those formularies in a way which satisfies themselves. Thousands of copies have within two or three years been printed for the use of children in Sunday schools. Thus the minds of new generations are to be disciplined with the absurdities of high Calvinism—with the perplexities of a dark and stern divinity—the unintelligible definitions of the Divine decrees, of free grace, of election, of reprobation, of adoption, and justification.

The Assembly was an illegal convocation, an unauthorised council, an informal synod. It did not have the entire sanction of any one religious sect. But the important consequences just hinted at, as following after it, have given it an influence which makes it deserving of especial notice.

It met in a time of civil war and of religious discord. A century had passed away since the old barriers had been overleaped and pierced and broken down. The Roman hierarchy, the imposition of an authority superadded to Scripture, had been cast aside. Common minds exercised their privilege about common truths—their freedom in faith, in worship; in the study of the Bible, in asking the reason of things, the obligation of institutions, injunctions, and requisitions. A wild confusion was fermenting its elements, in part secretly, in part visibly to all eyes. Kingly power, constitutional liberty, political and civil interests of course felt the influence of the light which was shining upon man's highest relations. Thus a century passed preparing two great revolutions—civil and religious—in those questions of common concern which were freely

debated. Matters came to an issue in England just after the settlement of this country. The weight of accumulating grievances pressed upon the reign of Charles I., whose life at last was the forfeit of his haughty disdain of the remonstrances of his subjects. The King in attempting to control the liberties and to deny the rights of his Parliaments, where the popular voice had its only expression, had been driven from his place at the head of the Parliament. His authority was set at nought or overruled. The Legislature discharged its functions without him, and therefore unconstitutionally. Distraction and dissension prevailed in those troubled and unsettled times. The wildest forms of enthusiasm and fanaticism gave expression to a misguided, not a spurious, religious sentiment. Liberty in faith was what all parties sought, though no one of them would grant it. To heal divisions, to reconcile animosities, and to avert the impending danger to all that is good in religion, the Puritan clergy of London petitioned the Parliament, and the Commons accordingly petitioned the King, to call "a general Synod of the most grave, pious, learned and judicious divines of this island, assisted with some from foreign parts professing the same religion with us, who may consider of all things necessary for the peace and good government of the Church, and to represent the result of their consultations, to be allowed and confirmed, and to receive the stamp of authority." The petition to the King failed. The Puritan clergy again made the request of Parliament, who hesitated to comply without the King's sanction. The popular cause required the assistance of the Scots, but the Northern subjects would not engage in the English strife without demanding a uniformity of faith and worship. To meet this demand, Parliament took the responsibility of calling the desired Assembly, and by changing a bill into an ordinance, they convened the Synod.

The Assembly was constituted of one hundred and twenty-one divines, and of thirty laymen, viz., ten members of the House of Lords, and twenty of the Commons. All the members were chosen by Parliament, one, or two, being for each shire in the Island; and the design was, that the great Protestant parties should be represented. Four Bishops of the English Church were called, but they refused to sit in the Assembly, because it neither had the sanction of the King, nor was convened by the authority of the clergy.

Some of the Episcopal clergy came, but soon left, with the exception of Dr. Featley, who remained as a spy, and being detected in communicating information to the King, contrary to his obligation, was imprisoned. Thus the Assembly was composed of Presbyterians, who maintained the divine right of their mode of discipline, and who prevailed greatly by numbers, of a few Erastians, who maintained that the civil government might appoint the government of the Church, and of Independents or Congregationalists, who numbered but six.

An invitation was sent to the New England Colonies, addressed to John Cotton of Boston, to Hooker of Hartford, and Davenport of New Haven, asking the presence and aid of either or all of them in the Assembly. They were divided in opinion as to the expediency of accepting the invitation, and neither of them complied with it. They were afraid of sacrificing their own independency. And here is the place to draw a distinction. The Assembly not only issued their Calvinistic doctrinal formularies, but also set up Presbyterianism as by divine authority the true and the only true mode of government for the Christian Church. Thus they sought to establish a hierarchy in every way as objectionable to the Congregationalists as Prélacy. Presbyterianism was always resolutely opposed by our fathers; they abhorred this portion of the Assembly's labors, as much as they loved their Catechisms. It was probably from the fear of some such imposition, that the New England clergy had no representative in the Assembly. Some Presbyterians came over here in 1643, and tried to set up their form of government; but the General Court soon "put them to the rout." No foreign Church out of the Kingdom was represented in the Assembly. The Scots sent ecclesiastical and lay Commissioners, whose ardor and zeal, not to say bigotry, made them very prominent. They were for rooting out of the land every vestige of Romanism and Episcopacy.

Thus was constituted an Assembly like to no other which has ever been convened in the Christian Church. It was not a convention of the clergy even, for they were not chosen by ecclesiastical authority, nor elected by right of office. They were under the control of Parliament, whose creature and servant the Assembly was. Learned and reverend and godly men no doubt were many of its

members, but though they came to deliberate, there is no evidence that any one of them changed his own mind or the mind of any one of his brethren. In no place does dissension appear more deplorable than where unity is thought to be essential. Before the meeting of the Assembly the King forbade it under a threat of the severest penalty of the law, but he had no power to inflict what he threatened.

In the Parliamentary Ordinance the object of the Assembly is set forth to be, the removal of the Episcopal institutions, the reformation of discipline in the Church, and the conformity of its government to the Scriptures and to other Reformed Churches abroad. The Assembly had power from Parliament "to deliver their advices and opinions touching these matters" to both or either Houses, but were required not to divulge any thing. For breaking this command and pledge Dr. Featley was imprisoned. The Ordinance concludes with the following restriction :—"Provided alway that this Ordinance shall not give them, nor shall they in this Assembly assume or exercise, any jurisdiction, power, or authority ecclesiastical, whatsoever, or any other power than is herein particularly expressed."

On the opening of the Assembly, Saturday, July 1, 1643, only sixty-nine members appeared. The Episcopal divines, who came only during the first few sessions, were arrayed in their canonical robes; the Puritans wore their black coats and bands. Thus there was but little uniformity in the appearance of the members. The Episcopal part were indeed the non-conformists; and this assembly of men in various garbs, being all the more remarkable in a land famous for robes and liveries, could not but provoke the prediction of some observers, that it was a motley company, from whose decisions harmony was not to be looked for.

Dr. Twisse, the Prolocutor, or President, opened the Assembly with a sermon. The Ordinance being read, the names of members called, and rules of proceeding agreed upon, they adjourned till Monday. Parliament appointed them as their first business the review of the Thirty-Nine Articles of the Church of England. "The design was to render their sense more express and determinate in favor of Calvinism." Then it was that Commissioners from Scotland were called in to their aid, and to secure this aid it was

necessary to adopt the famous Solemn League and Covenant. The Covenant was to be imposed upon the whole Kingdom. The King of course issued his proclamation against its imposition.

We have seen that of the one hundred and twenty divines summoned to the Assembly only sixty-nine appeared. The Episcopal party entirely deserted it before the bringing in of the Scots' Covenant. This paucity of numbers, which were continually diminishing, led Parliament from time to time to superadd more members. Thus the Assembly became more and more the mere tool of the Parliament, and of the predominating, that is, the Presbyterian party in the Parliament—guided and controlled by it, and serving it.

The Assembly at once proceeded to lay aside the name and functions of the Bishops and all the institutions of Episcopacy, as wholly unscriptural. In this respect departing from the wise example of Solomon, they demolished one temple before they erected another. A year passed before any form or method was devised for the public administration of religion. That year was pregnant with all sectarian inventions and strifes. Enthusiasts and fanatics of every degree of spiritual temperament abounded, and as the Assembly spent their time in searching the New Testament in behalf of arguments for the divine institution of Presbyterianism, it was no wonder that confusion was the issue. The famous civilian John Selden, and the learned divine Dr. Lightfoot, with their profound knowledge of the Scriptures, endeavored in vain to stem the tide which was setting towards another form of ecclesiastical tyranny.

The Assembly then proceeded to provide for the establishment of Committees, or associations of ministers, in the city and the counties, for the proper ordination of candidates for the ministry. Ordination was to be performed by the imposition of the hands of the elders—ministers who had themselves received ordination; the candidates were to be rigidly examined in life, character and qualifications, and then were to be reputed ministers of the Church of England. No other person was to be admitted into a pulpit. Parliament sanctioned these measures.

The work accomplished by the Assembly, and the fruit of which has outlived them, comprises three principal matters, viz., the Directory for the regulation of public worship, and the two Catechisms.

Having provided for a succession of ordained ministers and abolished Episcopacy, the Book of Common Prayer—the Liturgy—had of course been set aside. The reasons assigned for the rejection of that service-book were thus stated, after a respectful mention of the first Reformers and a denial of any intention to disparage their labors. The Liturgy was said to stand in the way of farther reformation, its ceremonies were unscriptural, unprofitable, and burdensome, disquieting many consciences, debarring many Christians from the Lord's Supper, and many faithful ministers from exercising their ministry; while, "as the opinion prevails that God cannot be worshipped without the service-book, the preaching of the word has been depreciated and neglected." The Papists likewise were said to be confirmed in their superstition and idolatry by the service-book, and "an idle and unedifying ministry, by the help of a form made to their hands, have not needed to exercise the gift of prayer promised by the Saviour to all whom he calls." These were the reasons for setting aside the Liturgy. But some directions were needed in its place. These were furnished in the "Directory for the Public Worship of God," which passed the Assembly with great unanimity. It is on the whole an excellent model. It does not contain any set forms of devotion, but offers some general directions drawn from Scripture, from prudence and propriety. It proposes an order of public worship which is the same as that now used in all Protestant Churches all over the world, except the Episcopal. It recommends the public reading and exposition of the Scriptures, with the singing of psalms or hymns, and presents the proper topics which are to be enlarged upon in prayer. It rejects the Apocryphal Books, private and lay baptism, god-fathers and god-mothers, and the use of the cross in baptism, the altar-rails and the kneeling posture around the communion table, clerical vestments and Saints' days, the ring in the marriage ceremony, and the forgiveness of sins at the visitation of the sick. The Directory also required that the dead be decently prepared for burial, and then taken directly from the dwelling to the grave, without any ceremony—such as the lighting of candles, the burning of incense, or the sprinkling of holy water, or even the offering up of a prayer. This latter ceremony, which was long disused by those of Puritan principles, is now of univer-

sal prevalence—the only one of the proscribed ceremonies which has returned into use. Our fathers would not allow of a prayer at a funeral in any case whatever. Of course it will be understood that they objected to this, and to most of the ceremonies which they forbade, that they were associated in the minds of the common people with gross superstitions; prayers on account of death not being distinguished from prayers for the dead. The Parliament enjoined the use of the Directory and forbade the use of the Common Prayer Book by fines and penalties. But their injunction was never fully complied with, and the Prayer Book was used in some places, secretly or privately, until the restoration of the Monarchy and the establishment of the Episcopal discipline. The Presbyterians in endeavoring to force uniformity were severe and oppressive, imitating the vice of those whom they had deposed and censured, and they deserve to be reproached though they are dead, and could not do what they desired to do. The King forbade the use of the Directory and enjoined that of the Liturgy.

The Presbyterian party in the Assembly and among the ministry then applied all their force, not only to establish their discipline as of divine right, but also to resist the principle of toleration, and to urge the most oppressive measures against the abounding sectaries. They displayed all that was evil in the spirit of deposed Prelacy or Episcopacy. Their petition to Parliament against toleration failed. Their discipline was established only in London and in Lancashire, and twenty years afterwards they were made to realize by their own endurance how galling was the yoke they would have laid on others. The Assembly was divided by fierce dissensions.

In the intervals of their discordant debates the Assembly were engaged in preparing Articles of Religion, or a Confession of Faith; which passed in the Assembly only by a majority, and not unanimously in Parliament. As the document went from their hands to the Parliament for examination, it embraced matters of church discipline which are still printed with it, but these the Parliament laid aside and never sanctioned. These articles of church discipline are wholly omitted in both the Catechisms which were formed from the Confession of Faith. The Shorter Catechism was printed first; the Larger, being an amplification, explanation, or commentary, fortified with marginal references to Scripture, came

afterwards. Parliament authorised both of them. The King was willing to license the Shorter on certain conditions of peace, which were not realized. At this time the Assembly ought to have dissolved, for their work was done. On this supposition the Scots' Commissioners took their leave, considering that they had accomplished all which circumstances allowed, but deeply lamenting that their darling Presbyterianism and the severe terms of their Solemn Covenant could not be rigidly enforced on account of the fury of sectarism, and the lowering clouds which were darkening over civil order, peace, religion and virtue. But the Assembly never was dissolved: it dwindled away by degrees and died, having continued in the form of a Committee for examining ministers. In this way the whole period covered by the Assembly, from its first meeting to its decease, was five years, six months, and twenty-two days—having had 1163 sessions.

It is by its Catechisms that this famous Assembly has kept itself in remembrance. Honored and venerated as they have been and are by millions of Christians as sound exponents of great Scripture truths, we who cannot receive them are forced to suppose that they are received only for "substance of doctrine;" that those who adopt them think they rest upon a Christian basis, and can reconcile them in a manner satisfactory to themselves. Let those who love them have them; let those who understand them expound them. One thought always presents itself to our mind as we peruse them. We speak of course of the high Calvinism—the technical divinity of the fall, the decrees, free grace, election etc.—which is mingled in with the sound Christian instruction. If it be necessary for the child to learn these questions and answers, why did not the Saviour pursue this method with his disciples—why are not the Scriptures catechisms in themselves? Some abstruse proposition is laid down, which no child can understand, and then Scripture quotations are adduced in its support. Would it not be better to make the language of Scripture to express all the needful propositions of faith, and then if a commentary is needed, let it follow, not lead. Let God's word come before man's, and then creeds will be harmless.

In reviewing the labors and designs of a council thus assembled and for such a purpose, we are led to reflect upon its results, to

measure its purpose by its issues, and to define its position as to character and influence amid the great agencies which have operated upon the civilized world. It is difficult to judge impartially of any occurrence in that age when, as religion was in fashion, hypocrisy was not easily distinguishable from it. The sessions of the Assembly were interspersed with frequent days of fasting and lamentation, and were begun, continued and ended with preaching, exhortation and prayer. How far this incessant appeal to and exercise of the religious sentiment tended to affect the Assembly for good or evil, is a question which it requires much knowledge to decide and much time to weigh. We will not enter upon it. The relative character of such an Assembly is to be estimated rather by the aspect which it wears when compared with similar Conventions which had preceded it, than by any modern estimate; we are to search for any improvement which it made upon what had gone before, rather than to cast back upon it the light of two subsequent centuries. Thus estimated, it is far otherwise than ignoble. With all its weak points and great failures, it still marks an era in human history and mental progress, and it marks this era well.

We feel the force of this fact when we ask the question, in what respects did the Westminster Assembly of Divines differ from the old Councils under a Paganized Christianity in the times of the Papacy, or from the Convocations of the Episcopal Church? The difference is remarkable, and when we acknowledge it, we perceive that the Assembly advanced by at least one onward step. In the Assembly holy Scripture was the only acknowledged authority; *there* was the statute-book to which all appeals were made, and from which no appeal might be made. We hear nothing in the Assembly about man's decrees, about Fathers, Saints or Councils. No Bishops overawed it with their mitres, no King swayed over it his royal sceptre, no priestly prerogative controlled or moved it. And again, no penalties reaching to the life, calling in the stake or the gibbet, waited upon its decisions. God's truth and man's heart were the parties which they would bring together, and the Scripture, the medium which God had appointed, was the only medium which they would use. They narrowed the controversy between ecclesiastical power and man's conscience to the terms of the covenant—intended to be interpreted by sound scholarship, and a

faith rather excessive than defective in its compliance. Here was a mighty distance in the march back to truth which had been lamentably departed from. So much then of praise, of gratefully yielded praise to those who were called "the godly and famous divines."

Yet that Assembly endeavored to fix the faith of others according to their own, upon formularies which were not divine, but human, faulty, and above all, wholly needless. Herein they failed and were frustrated. Such an Assembly, let it be called by whatever authority it may, in divided Christendom, is necessarily formed of picked men, of men chosen in reference to the opinions which they are known to hold; and when they meet, it is not at all to rectify those opinions, but to strengthen them and to urge them upon others. Such is human nature. Dissent is excluded from the Assembly, or overpowered if it appears. The majority rules, and the majority was in existence before the Assembly, and the Assembly only gives it power. It is the last place in this world to learn the truth or to learn to love the truth. It is only from the calm review of its proceedings by a disinterested mind, that correct principles or holy purposes can be gathered.

For how futile have all attempts to fix the faith of a multitude even of Christian believers been proved always to be, under all circumstances! Let the authority which takes such a measure in hand be what it may, a bar of iron or a form of words, it must and will be resisted. God has not given man the power over another's spirit. Why will not men learn this truth, which is now fortified by so many testimonies? The great lesson which that Assembly of Divines, with all other Assemblies and Councils, seems to us to teach, is the sole authority of the Scriptures—their supreme excellence—together with the liberty of conscience. In spite of all the efforts which have been made through long ages to resist the truths embraced in that lesson, they have been advancing their credentials and winning their triumph. The Assembly made their attestation in confining the terms of faith to the Scriptures; but they have been discomfited, because they sought to make a creed. We take one step beyond them, and we believe that it is in attestation of the same truths when we say, that we will have no creed of man's making while we have one from God. Let those have them who wish for them; as for us, we discard them, we deny them all.

G. E. E.

NOTICES OF THE LATE REV. DAVID DAMON.

THERE are conditions under which sudden death is not to be dreaded. To a good man it is the opening of the gate of life. It should have no bitterness, save in the breaking of those ties which bind human affections to a suffering world. To him who lives well a sudden departure is no evil. He is ready always. Wherever there are high principles, pure affections, and a filial and trusting piety, there is the very spirit of heaven—its peace, love and joy—and what need of more preparation?

An eminent clergyman, being once asked what he should do if he knew that he had but a single week to live, answered, "Exactly what I am doing now." He answered well. He was doing what every wise and good man would wish to be found doing, when the angel of death,—to him the angel of mercy,—comes to summon him to his Father's house. *He was doing his duty*; and what else should he do? Should he turn aside from his labor, because he had but another week to work? Should he relax his efforts, when he was so near the end of his race and the crown of his rejoicing? No; at whatever hour "the Son of Man cometh," he would gladly be found watching at his post, faithful to his trust, ready for all things, and fearing nothing. He needs no warning of the approach of death. For what is it to him but an intenser life—the celestial birth, the consummation of his being? It is the breaking open of his prison-house, to give the soul its freedom. There is no death. Christ "hath abolished" it. Our souls refuse to recognize it; our instinct is, to live on forever. That event in every man's history which we call a death, is but the rising of the soul out of the ruins of a mortal body, when it is no longer fit for its dwelling-place. *Death and the resurrection are one.* And to a good man, come when and how it may, this event is not an evil. It requires no special preparation. Whenever God pleases to call him away, then is the best time for him to go. What need of a slow, wasting sickness, saddened over by the gathering and darkling death-shadow, to warn a soul that is always girt and ready for the last journey? What can be better, than for a man, in whom the spirit of heaven dwells, to be summoned instantly to heaven from the strenuous activity of an earnest and dutiful life?

An unexpected death in our neighborhood is apt to strike us as an awful and calamitous event. Groups of men and women stand in the streets, and speak of it with subdued looks and tones of pity and horror. And it is honorable to human nature, that we are ready to weep with those who weep,—that we are afflicted and overawed by the unlooked-for destruction of life, even in one with whom we are connected only as brethren of the great family of man. Such an event is always impressive to the living, apart from any personal interest we feel in the dead.

We hear much of the “mysterious Providence” that suddenly takes away a man of distinguished worth—a faithful minister of Christ—in the prime of his manhood and from the midst of his useful labors. But let us not so regard it. It is not mysterious that a mortal body should perish ; nor that an immortal spirit should throw aside its material instruments, when it has done with them ; and rise from its temporary abode to its eternal home. Society laments the loss of his services. But how do we know that the best part of his ministration is not now beginning ? Though dead, he yet speaks. The memory of his virtues preaches. The sensibility which his departure has wakened, in the hearts of those who loved and honored him, may give new energy to truths which his lips uttered and his life adorned. You have neglected them perhaps while he was with you ; you may feel them now when you can hear his voice no more. His death may be more useful than his life. His visible presence is withdrawn ; but God’s purposes are not frustrated. The work given him to do will be done. All that is best of him still survives. His moral image will remain in the world, a quickening energy and a rich blessing to other souls, to whom it reveals the beauty of holiness and the power of faith. His ministration then is not ended. From his doctrine and life a spiritual power has gone forth. “His word—his act—has been cast into the ever-living, ever-working universe, a seed-grain that cannot die.” It has fallen upon the souls of living men, and will abide there, kindling up a new and divine life ; and through them will pass to other spiritual generations, and never cease from the earth till it has fulfilled the mission whereunto it was sent. The truth of God which has touched the deep springs of one human heart cannot remain unproductive. If it has strengthened a noble

principle or quickened a divine sentiment or given warmth to a generous affection, its ministration is immortal. The good minister of Jesus Christ never dies.

These remarks are applicable to the sudden departure of our excellent friend, Rev. David Damon of West Cambridge. He has left behind him the memory and the effects of his deeds. He was a good man, an able preacher, and a faithful, sympathizing kind-hearted pastor.

Under great difficulties and privations he obtained a liberal education to qualify him for the ministry of the Gospel—a work which he had earnestly desired from his childhood. The writer of this article has been acquainted with him but a few years, and has only a very general knowledge of his earlier history. He was a graduate of Harvard University of the class of 1811, in which he sustained a very distinguished rank as a scholar. After completing his theological education, he was ordained pastor of the Congregational Society in Lunenburg, and faithfully discharged the duties of his sacred office for thirteen years. Having resigned this charge, he ministered successively at Amesbury and Reading, until April, 1835, when he was settled over the Society in West Cambridge where he remained till his death.

On Friday afternoon, June 23, he attended the funeral of Hon. Edmund Parker at the church in Reading, apparently in perfect health. After delivering an address and offering up a prayer with great fervor and earnestness, he leaned forward over the pulpit, and requested Dr. Gould to come up to him. He said to the physician, that before he had finished the exercises of the occasion he had felt a numbness creeping over his limbs, accompanied with a violent pain in his head; adding, with perfect composure, that he supposed it to be an attack of paralysis. He was carried to the house from which the remains of his friend had just been taken, where he continued in a state of unconsciousness until about one o'clock on Sunday morning—June 25, 1843—when his spirit was released. He died of apoplexy, in the fifty-sixth year of his age, and the twenty-ninth of his ministry.

As a clergyman, Mr. Damon was always held in high estimation by the community and by his brethren of the profession. His reputation may be inferred from the fact, that in a single year he was

chosen to deliver the Election Sermon before the Government of this Commonwealth, the Dudleian Lecture at the University in Cambridge, and the Annual Discourse to the Berry Street Conference of Ministers. We are informed also that the day before his death, while he was in a state of insensibility, the Corporation of the University were conferring upon him the degree of Doctor of Divinity. As a preacher, I have had little opportunity to form an opinion of his merits, having heard him only in a few occasional services. He was well known to the congregations of our denomination in the neighboring city and in the counties of Middlesex and Worcester, and was every where gladly received and listened to with deep interest. His preaching—not unadorned by a poetic imagination—was strongly marked by the quaint simplicity of his character, which made it equally acceptable and useful to hearers of every degree of cultivation. He was always full of plain good sense, and thoroughly in earnest. He never treated his subjects, in the pulpit, in an abstract and metaphysical way ; but was close, searching, practical, and often singularly felicitous in his racy and familiar illustrations drawn from actual life. He was a close observer ; and the wants and characteristics of the working-day world about him contributed to enrich his public discourses.

He was indeed by nature an eminently gifted man, and under more genial circumstances his maturity might have more completely fulfilled the promise of his youth. But a great part of his life was one long struggle with privation and hardship, which he bore with the most exemplary Christian patience and content. Nothing discouraged him, nothing depressed him. In darkest times he went on his way rejoicing, with no abatement of courage or hope, or trust in God. He had a faith which no outward circumstances could shake,—a perfect, childlike reliance on the Father's goodness and love. During the greater part of his ministerial life his position did not allow him that free access to books and intellectual society, which contributes so much to the culture of a man of letters. The difficulties arising from insufficient means of support, for a large and growing family,—and no one in this country but a poor minister knows what the real pinch of poverty is,—no doubt greatly cramped the freedom of his faculties and hindered the growth of his mind. Yet notwithstanding these outward straits and obstruc-

tions, his inward life was always free, active and healthy. He bore himself through all like a man,—a strong and brave man, whose courage was not so much a natural stoutheartedness, as the result of an unconquerable faith. He was a good scholar and a good theologian—useful in his high calling—faithful to his sacred duties ; and now, being suddenly withdrawn from his labors in the prime of his life, he has left behind him a loved and honored name.

The faithful servant of God, the good minister of Jesus Christ, is gone. His earthly labors are done, a bereaved church and society weep for him. Numerous friends lament their loss. A widowed wife and seven orphan children, to whom he was more than all the world, mourn for him in unutterable grief. But this grief has its consolations in the Saviour whom he loved, in the religion which he taught and lived, and in the hope full of immortality which sustained him through all his earthly trials. He has left them a rich legacy in the memory of his virtues. The community will not soon forget the fidelity of his ministrations, nor the purity, simplicity and cheerful devoutness of his life. He loved God and he loved man. He was singularly amiable in his disposition and inoffensive in his manners. I do not suppose that he ever in his life made an enemy or alienated a friend by any injustice or asperity. He was meek, gentle and benevolent. There was in him no meanness nor selfishness nor jealousy—a noble-hearted man, a truly Christian man. Probably no one ever saw his temper ruffled or his serenity disturbed by any passion. His benignant spirit, his quiet and sweet affections, his wide and generous sympathies, greatly endeared him to a large circle of friends beyond the limits of the Societies to which he ministered.

Perhaps no feature of his character was so noticeable as that perfect sincerity, which never for a moment forsook him. There was no disguise about him. Such was the unsuspecting and confiding innocence of his heart, that thoughts and emotions, which most men would hide in their own bosoms, flowed out of him in unreserved communication. He never doubted your sympathy in any thing which interested him. You might smile sometimes at his great open-heartedness, but you could never cease to respect him. Through his singular frankness, the transparent simplicity

of his character, all his virtues and all his peculiarities shone with a free and natural grace. You could see quite through the man ; and you felt that he was willing to be seen through, for there was nothing to be concealed in a dark corner ;—a right-hearted, honest man, of true Christian integrity.

No one could doubt the genuineness or the healthy character of his piety. There was nothing stiff and constrained in his goodness, nothing technical, hard, or formal in his religion. It was the religion of duty, of peace and of good will to men. He had no pride, nor austerity, nor any thing within him or about him to separate him from the universal heart. All men were his brethren. He hated no one, despised no one, despaired of no one. His charity was boundless. Hence it was that he had so many personal friends ; the kindliness of his nature attracted all hearts ; to know him was to love him.

In the service of the Episcopal Church there is a prayer, “to be saved from sudden death.” But I know not why we should offer such a prayer. For the good man, no end of his discipline can be better than to be translated at once from his earthly duty to his heavenly reward. We should pray rather, that whenever the last hour comes, it may find us in our duty—with our lamps trimmed and burning ; and if actually in the discharge of our highest function, the departure is the more glorious. Such was that of our lamented friend. There was something striking and beautiful in the circumstances which accompanied the closing of his ministry. His last three public acts were done in three different parishes where he had labored in his calling. His last service in West Cambridge was a discourse, ending with an original poem, delivered at the consecration of a new cemetery, of which he in a little more than a week became the first tenant. His last preaching was on the following Sunday at Lunenburg, to the Society in which he began his pastoral labors in his youth. And the same week he breathed out his life in the funeral prayer of a friend, in the place where he had ministered immediately before his last settlement. His spirit followed the prayer up to the Father,—sublime departure ! —borne away as in the fire-chariot of the Prophet, from a scene of his highest activity, in the exercise of his noblest powers.

PARAPHRASE.

Our Father, who in heaven art,
Hallowed be thy name ;
Thy kingdom come, thy will be done,
In heaven, on earth the same.

Give us each day our daily bread,
Our Father, while we live ;
As we to others mercy grant,
O God, wilt thou forgive.

To meet temptation grant us strength,
From evil set us free ;
For kingdom, power and glory, Lord,
Belong alone to thee.

C. E. B.

SUMMER MORNING HYMN.

The early flowers diffuse their sweets,
Birds carol in the sky,
And mingling sounds the senses greet,
As night and darkness fly.

The conscious soul with joy awakes,
To pour her matin lay
Of grateful praise to Him, whose light
Is as the rising day.

Oh may that light, dispensed from heaven,
Illumine every heart,
And may we never, never more
From the right way depart.

God, who art mercy, truth, and power,
Whose latest name is "Love,"
To Thee, by Jesus' precepts taught,
We raise our prayers above.

x.

RELIGION IN GERMANY.*

It cannot for a moment be doubted that German morality is in no wise inferior to our own. All the quiet graces of character, all the domestic, social virtues, flourish there as happily as here. The German nationality favors the preservation and development of the hereditary culture of many centuries, with the special impetus afforded by the Reformation. They are inferior to no nation, superior to many, in the actual quantity and positiveness of their ethical life. But it has become organic and hereditary: there is no quickening power in the religious establishment. The Church there has no recuperative energy. It is only a thinking machine, whence emanates a great deal of intellectual light, but little spiritual heat. The special impetus of the Reformation has spent its force, and the existing Protestantism still retains too much of the old negativeness. In short, Germany has nothing to repair the natural waste in the public religion. So that from this spiritual immobility may be dreaded a future spiritual death. A glance at the nature of the Church will, at least, prove these statements to be highly probable. An adequate cause will seem to be contained in the intimate and disastrous alliance between Church and State, which obtains there.

In Germany the State is omnipotent and omnipresent. Nothing *exists*, there *is* only the State. All things are dispensed: and in nothing is the theory of Hahnemann so strictly pursued, as in the dispensing of religion; unless we except the application of the same to that which dispenses. A brief outline of the religious establishment will serve to indicate the State's inordinate power.

Next to the head of the State, and ranking with the other Crown Ministers, is the Minister of Ecclesiastical Affairs; over which he has the entire control. His department appoints the members of the Consistories in the several provinces, and through them confirms to all vacant parishes. The Consistory is that which superintends the ecclesiastical affairs in each province, and the Presi-

* For the bare outline of the Church-system, the writer was indebted to the excellent articles of Professor Robinson, in the *Biblical Repository* for 1831, whence the quotations relating to that subject were drawn.

dent of the latter is always the President of the former. "To the Consistories belongs exclusively the examination of candidates for the ministerial office ; it has also in many, if not most instances, the disposal of vacant livings within its jurisdiction. But between these Consistories and governments and the pastors of the churches there is still another intervening class or office, viz., that of Superintendent." He is generally a pastor of a particular church, and is, in one sense, a Bishop, as he *oversees* the churches : "but then this oversight seems intended only to enable him to make report to the higher powers, for he has himself no power of introducing improvements, nor of correcting abuses." He merely communicates between the Government and the lower clergy. This arrangement is that which is generally found in Prussia, and "will apply, *mutatis mutandis*, to all the other States of Protestant Germany. The King's Ministry retains the charge of all the Universities in its own hands ; it appoints all the professors and instructors, and prescribes the requisitions which shall be made on all those who will enter upon the sacred office, or become theological teachers. It appoints also the Consistories, and commits to them the charge of examining the candidates, and often of nominating them to vacant places. To aid them in their duties, it also establishes in the Universities, when necessary, standing Commissions for holding the first theological examinations. These are the several bodies to which a young man has to look, in order to enter the ministry, after he has completed his University course."

What advantage accrues from such an organization as this ? "The dependence of the Church upon the civil power, or its union with that power in any shape, pregnant as it is with a host of unutterable evils, brings in its train this one solitary advantage, viz., that, supported by the State, the Church can enforce and render uniform its own recommendations in regard to Church polity and religious instruction." In this way the latter has been introduced into the preparatory schools. But the difficulty appears to be, that the teacher is selected more for his intellectual than religious qualifications. And the same remark will apply to the Consistorial examinations of candidates for the ministry. These are thorough and severe, and the young catechumen must display the results of many midnight hours, if he hopes to enter within the

pale of the Church. But the *motives* with which the young man has chosen the profession, or the amount of his religious feeling, is never scrutinized. There is no paternal, no spiritual oversight: it is entirely an affair of the intellect. If he fails in the severe ordeal, the profession is closed against him. For "there is no other way of access to the Church, but through the course thus straightly hedged. All other avenues are entirely closed up; and should any one attempt to 'climb up some other way' into the fold, should any one attempt to preach the Gospel of salvation, or publicly to arouse the attention of sinners to their spiritual dangers and duties, without having first passed through these years of preparation and trial, there is not a spot in Germany where imprisonment or banishment would not be his lot."

The result is, that the theological students are much the same as the other University students. Kneip-drinking, duelling and "renowning" are not considered incompatible with the character of their future duties. Every thing is brought down to the usual intellectual level. A writer in 1831 remarks, that among the nine hundred theological students at Halle, not more than one hundred and fifty could be reckoned as possessing seriousness of character in any degree, or as having chosen the profession from any motives but the most worldly. He adds, that about one half of that small number might be regarded as possessing personal religion. From the low or indifferent motives which prompt to the profession, and from the purely scientific preparation that the system requires, results the want of intercourse between the preacher and his parish. The pastoral duties, which we consider so important and the right arm of the minister, are not generally practised. It will be safe to say, that out of the larger cities, where there is a cultivated society, the non-intercourse between the clergy and the peasantry is nearly complete. Of course, there are exceptions to this statement: and others too may be taken *cum grano salis*; the design being merely to exhibit the general influence of this union of Church and State.

It is from these habits of non-intercourse that the minister obtains time for extensive study and continuous thought. To this fact we may attribute the large amount of their writings, their homiletics and criticisms, their editions of the classics and their com-

plete bodies of divinity. "It is in this way also, that distinguished professors in the Universities can, at the same time, be pastors of churches. They have time for all these things, because they do not 'give themselves wholly to the ministry.'" It is this devotion to literary pursuits, together with the very ordinary spiritual qualifications of the minister, which renders the common preaching so rapid and useless. The deep necessity of making human sin *objective*, and so, *repulsive*, does not appear to be a central thought in the preacher's heart. There is prevalent a wonderfully meagre philosophy which doubts the fact of sin, and considers virtuous humanity as laboring under a misapprehension on the subject: from which misapprehension the author of the Epistle to the Romans does not appear to have been entirely free. But even where the fact is acknowledged and the preacher sees its hatefulness, at least in theory, he does not feel, that "to be *hated*" by humanity, "it needs but to be *seen*."

Is it a matter of wonder, then, that the churches are deserted and are falling to decay? People of taste and intelligence are accustomed to say, that they abstain from church on Sunday, from an utter inability to sustain the sermonic infliction. All classes seek relief from the drowsiness of the pulpit, in social intercourse; and the peasantry employ the latter part of the Sabbath in dancing and drinking. It is not an uncommon thing, on Monday to see a peasant or two not yet recovered from the Sunday's potations. The day is selected for relaxation and amusement; amusement is often merged in license, and the other six days of the week have no other principle of re-action, save in inducing physical sobriety. Neither has the Church any recuperative force. It is like a reed against the mighty tide of custom and example. Neither can the sponse of the Church, the State, reform the people. Things are so because it *is* the spouse of the Church.

The effect of *Rationalism* is exceedingly disastrous to the growth of public religion. And in this matter we find that the sole advantage resulting from the slavery of the Church to the State becomes a disadvantage. For if by this union the Church can enforce and render uniform its own recommendations, Rationalism can become the State religion, for that is the predominant tendency within the Church; a tendency reproducing itself in various forms.

Rationalism denies the very principle on which the true Church alone can rest. In none of its many systems is there any place for *regeneration*: the prime fact in which, the *causa causans*, is the person, the life of Christ. Rationalism doubts not only the Christ, as presented in the supernatural Word, but denies his absolute presence in the heart of humanity, as a new principle of civilization, as the *only remedial element against sin*. And this too, while it blandly *appropriates* the results of this wonderful culture, and calls it natural religion, organic development. In which pride and appropriation it commits the sin of Adam, who was the first rationalist—his understanding being more subtle than any beast of the field. This great error of Rationalism, this fatal delusion, with all its attendant skepticism and negation, is the blight which has fallen upon Germany. And it would be a sufficient cause to account for the religious indifference that reigns there, even were the Church unshackled—free as air.

Under the auspices of the Prussian King a reaction has commenced against Rationalism. But it is only from motives of policy, because the Hegelian party were becoming too strong. Diplomacy exhausted all its skill in transplanting the man Schelling from Munich to Berlin; Schelling, whom most men thought had been gathered to his fathers. He is the make-weight against Marheinecke, who is striving to express from the philosophy of Hegel one drop of saving Orthodoxy; in other words, adapting revelation to it; but the ears are still too obtrusive. The system of Hegel is one of negation. Schelling's royal salary, then, calls upon him to affirm. He makes a great deal, therefore, of the life of Christ—places Him in the centre of his system, under the mystic designation of the *second potency*. In all which business he is discovered only to have restated the old Orthodox belief in a new terminology.

At present the aspect of things in Berlin is curious. Germany has no politics. The State has most effectually closed up that avenue of expression—has paternally removed a weapon so dangerous. The fondest dreams of the wildest German enthusiast never yet comprehended a caucus. Fichte himself, with his Absolute Egoism, never imagined a mass meeting of free and enlightened citizens, each one of them a nation. An independent *ter* could not breathe in Germany. There is no outlet for the

little public favor that exists, save in philosophical controversy. This forms the politics of Germany, as politics are apt to make the religion here. And Berlin is the spot where rages the hottest of the encounter. Schelling is a Whig! The intellectual men take sides instinctively, excepting where royal favor supplies the place of instinct, and the court-party is both the party to be espoused, and the reason for espousing it. What is asserted in one auditorium before breakfast, is contradicted after in another. Swarms of pamphlets issue on either side, the abuse of which finds no parallel excepting in the Western world. Complimentary dinners are given, services of plate presented; brilliant serenades by the students, compelling a speech from the favorite professor. On one evening Schelling, on the next Marheinecke, devotes himself, his life, fortune and sacred honor to the cause of truth and Christianity: while complimentary letters to Schelling from the Orthodox party, signed by Neander, Twesten and others, plainly indicate the court favorite and the royal intentions. But Rationalism, though rebuked, is not cast down; and there is a large number of sober thinking men, who consider the visit of Schelling to Berlin to be a failure.

And how is it with the mass of the people all the while? Does the controversy in Berlin purge the Church, or awaken the common mind? No; the same spirit of religious indifference hangs with its leaden wings over the land. The preacher still continues to be an *eye*, but gains no *voice*; the wandering, thirsty souls are far from the living water; the life of Christ does not possess and enlarge the heart of humanity. There is, in fine—for our limits will not allow us farther to expose causes—*there is no pulpit influence*. The church is effete and useless. The public apathy, the public morals, are not daily rebuked in the sanctuary. The voices of the servants of Christ enter no protest against the desecration of his body on earth, for that would be treason against the State. The preachers are the drilled lacqueys of the State, whence they derive their bread. There is one State-mould for all men; into this they all sink, the ardent and the indifferent—the men whose tongues beneath a more kindly system would be like fiery tongues at Pentecost, and those who would be only false prophets under influences the most genial. There is no release from the grasp of

this stern necessity,—no profession, no bread—a bad examination and starvation—a successful one and spiritual death; while a whole nation is waiting to be born again. The Church is dead because Europe is dead. The political institutions have grown over the religious, and so the latter, which should stand alone and remake, regenerate the former, are lying, like the impotent man, waiting for some angel to move the waters. Is there not cause to expect that this angel will be a *hero*;—that the strong arm of right, the down-trodden, insulted majesty of right will suddenly sever Church from State, and secure spiritual freedom in the struggle for social freedom! For we have seen that no voice can come out from the Church herself, unless it be the voice of a martyr or a deliverer. The only movement can be one of defiance, ending either in defeat or victory.

Such is the privately expressed opinion of one of Germany's greatest, truest men;* an opinion meeting, alas! far too much confirmation in the present signs. Though one thing is certain, and regret is therefore useless:—the spirit of Christ must have a new body, or the religion of the people will become a tradition.

J. W.

DESIRE FOR ANOTHER LIFE.

A SERMON, BY REV. CALVIN LINCOLN.

JOB vii. 16. I would not live alway.

NOTWITHSTANDING the tenacity with which we usually cling to life, and the absorbing interest which we cherish in its pleasures and its pursuits, there are comparatively very few who have not, at some period of their earthly course, been ready to adopt as their own the language of my text. If not as the expression of living faith in God and all-conquering hope of a better world, yet as the involuntary manifestation of disappointment and sorrow, how often is utterance given to the sentiment, "I would not live always."

* Schlosser, Professor at Heidelberg—the first living historian of Germany—one of her strongest and most independent spirits.

Sometimes it is heard from the bed of severe sickness. When protracted disease has broken the energy of the mind, and continued suffering has wasted the strength of the body, and every nerve seems to be endued with a double portion of sensibility to pain; when wearisome days and nights are appointed, and nothing from without can afford relief and comfort; not unfrequently will the exhausted sufferer be heard to express a dread of continued life, and a desire to participate in the repose of the tomb.

From the lips of the aged similar sentiments are occasionally heard. When activity has ceased, and the senses have grown dull, and few perceptions of pleasure remain; when they look around them and consider the loneliness of their condition,—that the companions of their childhood—those who sustained and cheered them under the more trying burdens of maturer life—are all far removed from their society, and thus feel as if they were strangers in the midst of a new generation; when the world to them has lost its charm and its pursuits can no longer awaken their interest, it is not very uncommon to hear them express the sentiment, “I would not live always.”

The worldly-minded and selfish, in the hour of reverse to their earthly plans, will at times express in strong terms their weariness of life. They have made the treasures of time the idols of their hearts. The prospect of vast accumulations has allured them. The call of ambition has been heard and responded to from the strongest passions of the soul. They have watched and toiled, perseveringly, slavishly. But all their devices and toils have been fruitless. Their hopes are prostrate. All which they coveted and worshipped is put far away from their possession, and vanity and vexation of spirit are inscribed on all around. Then perhaps you will hear them say, their only relief from sorrow is found in the reflection, that they shall “not live always.”

Sometimes this sentiment is called forth by the death of those who were most tenderly loved in life. We trusted them with unwavering confidence and learned by experience that our trust was not misplaced. We loved them with affection too deep and strong for expression, and felt that our love was returned. Their hearts beat in unison with our own, their sympathy was ever alive when we wept and when we were happy. They stood by us on the journey

of life. We were cheered by their approval and strengthened to effort by their hopes. Suddenly or by protracted disease such a friend is removed by the stroke of death. The world is now shrouded in darkness ; the future—we dare not think of the future, so dismal are its prospects ; and in the first flowing of unsoothed grief, there are those who will express the desire to go with the departed, and to be saved from the wearisomeness of continued life.

To give utterance to the language of my text under circumstances like these, is not to be considered an evidence of Christian resignation, nor of a mind earnestly desiring the higher happiness of the heavenly state and prepared for its enjoyment. It rather indicates an undue dependence on the interests and pleasures of time, and shows that they have a power over the affections too exclusive ; and it may, on the whole, be viewed as the inconsiderate manifestation of disappointment and mortified pride, of unrestrained sorrow, and regret for the past, which are not soothed by filial trust in the providence of God. I have said that this sentiment is often *inconsiderately* expressed ; for it is very far from being true, that those who most bitterly lament the evils of life, and express the most earnest desire to be freed from its burdens, are found most willing, in the hour of imminent danger, to be separated from its interests or removed from its enjoyments. That such thoughts should occasionally arise in almost every mind, ought not to awaken our surprise, when we consider how strong are our emotions of hope and fear, and how overwhelming to the powers of the understanding, as well as to principles of piety, are some of those reverses and trials which befall us in our earthly condition. That we should feel these events and feel them deeply, is perfectly natural. And regarding the expressions to which I have referred as the mere signs of involuntary emotions, they cannot, I think, be considered as sinful in the sight of Heaven. It is when, *unchecked by faith*, they grow into habitual repining and fretfulness, separate us from our appointed duties, and destroy our care for those whom God hath commanded us to love—it is when thus indulged, that our dissatisfaction with this world and the present life becomes criminal before God.

There is however a sense in which the sentiment of my text is habitually cherished by every devout and faithful Christian. He

rejoices in the prospects opened to his mind by that religion to which his heart clings as the foundation of its best treasures. With him the language, "I would not live always," is employed to express, not his disgust with the things of earth, nor his unwillingness to bear the burdens of life and to submit to its discipline, but his joy that infinite Love has prepared for him a holier and a happier home—a world where his experience of the blessedness of love and hope will be more perfect; where the higher faculties of his soul will more rapidly advance toward their perfection; where those objects which he now beholds with the greatest delight, (instructed by faith,) will become the objects of immediate vision; where those relations which he now rejoices to cherish as a child of God, a follower of the Saviour, and a member of the great family of the faithful, will be seen and felt with a nearness and power, of which his best earthly experience is but a feeble emblem. Nor let it be thought, that this representation is visionary or exaggerated. If our faith in Jesus Christ be firm and practical, must it not of necessity produce this effect? It certainly presents life under an aspect entirely new to him who has hitherto regarded this world and its interests as the chosen portion of his soul. To the Christian the disclosures made by our divine Master are living truths. They enter his heart, and he feels their power. They enlarge his views, and he acts under their influence. They show him the high moral purpose of his existence, and they point him to a world beyond the present for the glorious fulfilment of this purpose. The Christian does not undervalue life. He rejoices in existence—that he has been introduced to a state of activity and improvement. He contemplates with admiration and gratitude the arrangements of the great Author of nature. He sees that all around him, the material and the spiritual, are adapted to the infancy of his being, the instruction and discipline of his soul; and as he becomes interested in his own spiritual progress and thirsts for higher attainments, can he fail to rejoice in the fact, that his prospects are not limited by the confines of earth, and that a boundless field for inquiry and advancement will open to his expanding powers beyond the imperfections of this world?

If this view appear extravagant to any of us who regard ourselves as Christians, must it not be that our pursuit of earthly plea-

sure is too absorbing, and that our faith in spiritual relations is wanting in reality and power? Must it not be that we have failed to bring the higher truths of our religion distinctly before the mind, and to ponder them with frequency and earnestness until our souls are stirred with the thought, that we are standing in the midst of God's universe, and are destined for a career of immortality, and are "strangers and pilgrims on the earth"? Indeed, my friends, the sentiment of my text, as interpreted by Christian truth, is but a vivid and strong conception of the great realities of existence, and an earnest desire to press forward in that course of holiness to the highest moral results of which our natures are capable. And are not such desires and hopes authorized, are they not sustained, I do not say, by remote inferences drawn from the doctrines of the Gospel, but by its plainest truths? Let us for a moment dwell on some of these truths.

In the heart of the sincere Christian the love of God is a predominant affection. To him they are not words of course, but full of meaning, when he says, "Our Father which art in heaven." He feels that he is surrounded by the testimonials of parental love. The visible speaks to him of its invisible Author. Creation bears to his soul, in its various forms and kind arrangements, the messages of infinite Love. He recognizes the presence, he rejoices in the care of an ever-watchful Providence, and his soul prostrates itself in admiration and gratitude for the boundless mercy of God in the mission of a Saviour. Still imperfection cleaves to his noblest affections and his best thoughts. What he sees, and his own experience, have power to command his gratitude and sustain his faith. Yet difficulties occasionally oppress his laboring mind. There are points beyond which investigation cannot proceed, and his soul thirsts for clearer views and a more full experience. On earth he is in a world of sense and matter. He sees that there are limits to inquiry, and barriers to that just and complete knowledge and perfect love for which he is striving. I will not insist on a literal interpretation of the declarations of Scripture, but if there be any thing clear in revelation, it is that in heaven the wisdom and goodness of God will be more clearly seen, his ways more perfectly understood; and that the advancing spirit, freed from earthly impediments, will make nearer approaches to the infinite

Father, and clothed upon with higher powers will realize, in a sense which now cannot be fully understood, the presence of Him who is all and in all. And if we have really the love of this Being in our hearts, can we feel willing to live always separated from the fullest manifestations of his presence and love of which we are capable?

Again; it is a leading purpose in the heart of the Christian to draw near to the Saviour by faith and love. The life of Jesus is the subject of his daily study. He sympathizes with this great friend of humanity, in the unearthly kindness of his thoughts, in the toils and conflicts of his public ministry, and in the sufferings of his cross. He dwells upon his character until his soul glows with ardent admiration and fervent gratitude. And as he thinks over the various circumstances and events of the life of Jesus, as he traces his highest hopes, the light and peace of his own mind, to the disinterested benevolence of this great Teacher, the desire is naturally awakened of a nearer communion than this veil of flesh permits with one in whom his affections are centred, and to whom he owes a debt of love above measure and beyond expression. Jesus is to him as an absent friend, the lineaments of whose character are deeply inscribed on his own heart. Must he not desire to meet this friend and see him face to face? It is one of the privileges of the true Christian, that he may cherish the hope of future admission to the presence of his exalted Master. Can he escape the desire of seeing him who lived and died to purify and save his soul? Must it not be an abiding wish of his heart, to unite his voice in those songs of praise which ascend from the redeemed to their gracious Deliverer? And if so, would he willingly remain forever separated from those nearer views of Christ which are the portion of the blessed in heaven?

Yet again I remark; the Christian knows, to a certain extent, the worth of his own soul and the blessedness of piety and holy living. He has "tasted and seen that the Lord is good," and knows from experience how happy are they who cherish the hope of pardon and acceptance with God. He is still conscious of the imperfection of his virtue. How often does he lament the earthliness of his views. How often is he compelled to mourn the power of sense and the strength of passion,—the want of purity, of a free, forgiv-

ing spirit, of an active, unquenchable benevolence. And as he feels that there are within him capacities for all that is high and holy, can it be other than a happy thought, that after the requisite preparation has been made, he shall be transferred to a state where his powers will be unfolded beneath a purer influence and his better affections be nurtured by the various offices of an all-surrounding purity and benevolence? He remembers too that the seal has never been set to human virtue, that it shall not fail. He knows not but temptation may come with power to separate him from the love of Christ; and he therefore looks forward with delightful anticipation to that world in which, the strength of principle having been proved, he will enjoy a security in holiness unknown upon the earth.

These are some of the reflections which awaken joy in the mind of the true disciple, that this earth is not his everlasting dwelling-place. I have not mentioned the freedom from disease and earthly trials which may hereafter be anticipated, because I believe that with him whose faith is a reality a higher view of heaven is ever present to his mind, than as a mere state of release from present sufferings. And besides this, he knows that the discipline of earth is needed, to confirm his virtue, to purify and exalt his soul. And therefore he bears with fortitude whatever may be the appointments of infinite Love, believing that all things shall work together for his final good. It is under such impressions, that we may rationally and religiously adopt the language, "I would not live always."

In some minds objections may possibly arise to the representations which I have given. It may be asked, 'Were it possible, should we not desire to make this earth our perpetual home? We have seen and admired the beautiful in the works of God; we have enjoyed the rich scenery of nature,—the rushing stream, and the silvery cloud, the light of the opening day and the softer shade of evening. And can the thought ever be other than one of the deepest sorrow, that we must be separated from all that is grand and beautiful around and above us?' But whence this beauty, to the Christian's eye, in the works of creation? Is it not the manifestation of the Creator? Is it not that intelligence and love are seen in all that delights the eye and gives gladness to the heart? Un-

numbered worlds remain to be explored, and countless forms of beauty and grandeur, untold to mortal ear, unimagined by the human mind, will unfold their riches and speak more clearly of their Creator to the advancing spirit in its future upward career. What is nature to the pure in heart but the exhibition of God? The deepest and truest lover of nature then will most earnestly desire to be in that state where are the clearest and richest displays of the goodness and power of God.

It may again be asked, 'Are we not, and rightfully, interested in earthly pursuits, in efforts to advance our own good, and the good of our fellow-beings? And must we not always desire to carry these purposes to a more perfect execution?' True; while we remain upon the earth, it should be thus. But these efforts and arrangements we value as the means of culture and progress to the soul. And if therefore we love the activity of benevolence and usefulness on the earth, should we not rejoice that a wider field for effort and larger means of improvement may be known in heaven?

Once more: 'Can we,' it may be asked, 'ever become reconciled to a separation from earthly friends? Can we ever think of closing our eyes, no more to behold the countenances of those who look on us with affection, and whose thoughts and feelings are closely interwoven with our own? Must there not be coldness of heart, to part from them without strong emotions of sorrow?' I believe that we cannot, and ought not, in any individual case, to separate from earthly friends without grief at the separation. Still may we not rejoice in that general arrangement of Divine Providence, by which those who die in the Lord are forever preserved to each other? Nor is this all. The purest earthly friendships are exposed to the imperfections of humanity. How often do fear and jealousy and the infirmities of nature mar that perfect bond, which should unite us in Christian love. These imperfections will cease, as we trust, in the heavenly state. And I believe that there will be a nearness of soul to soul, a communion of heart with heart, a delight in offices of love, a grasp of affection, (for I must use sensible images,) compared with which the strongest and purest earthly friendship is cold and feeble. He, then, who most truly reverences humanity, who has the strongest love for his race, and the most enduring private friendships, will most sincerely re-

joice that they who are dear to him are, with him, destined to a world where all hindrances to free and perfect love shall be done away.

Thus it seems to me, that the very reasons which we naturally urge for desiring a more protracted existence on earth, are in themselves reasons why we should look forward habitually with faith and joy to a world beyond the grave ; a world of light and love, of effort and improvement ; a world where are laid up the richest treasures of the Christian's heart.

Shall we not, then, bow in submission to the decree, by which it is appointed unto all men once to die, and cherish habitually a desire for the joys and society of heaven ? Tell me, my friends, are you not conscious of possessing powers too high, too noble to be enslaved by earth and sense ? Will you cling with supreme love to the honors of time and the wealth of the world ? Be aroused, I entreat you, to the contemplation and study of those treasures that may be found in your own spirits, and in their alliance with Christ and heaven and God ? The fairest forms of earth shall perish. Purity, love, heaven, are eternal. For these we were created. To bestow them, Christ lived, and wept, and died. Shall a low ambition, or debasing sensuality, or the spirit of indomitable pride, forbid our humble, penitent approaches to the footstool of Divine mercy and to the cross of Christ ; that forgiven by God, and strengthened by the death of the Saviour, we may live for that immortality, that glorious world, prepared by the Father for the followers of his Son ?

THE POET'S HOPE.

FROM SCHILLER'S "DIE THEILUNG DER ERDE."

Could Poets tell us all they feel,
Then writing would the spirit heal ;
The o'erburdened heart in verse would gush,
The troubled thoughts like streams would rush ;

And straight the lightened clouds away
Would sail, and leave a brighter day.

'Tis said, that Jove once in his mirth
Assembled all the sons of earth,
And gave to mortals who were there
The choice of that they wished to share.
One chose to farm, one chose the arts,
And all were suited to their hearts.

But when all things had been divided,
And the day had from Jove's memory glided,
The Poet came. (He was not there
On the great day, and lost his share.)
Then Jove commanded him to state
The reason why he was thus late.
'Ah!' sighed the Poet, 'I was gazing
Upon the heavens, ever blazing
With thy glory, and I lost
That day. Ah! how much visions cost!'
'Go, bard,' quoth Jove, 'go, gaze, be *free*,
Henceforth you shall be dear to me.'
And from that day, we're told, to this,
Poets have lived in worlds of bliss;
Yet nothing of this world they share,
Of its base troubles, or vain care;
Above all these triumphant flies
The Poet's soul, and heavenward hies.

Thus 't is, the Poet can live here
In joy that's from no earthly sphere.
God is the Poet's friend, and dwells
Within him when his spirit swells
With heavenly thought. The world he spurns;
To God alone for aid he turns.

Rest safely, then, my soul, and know,
Jehovah wills in all below.
The love He has for thee will last
When all the earth away has past.
All earthly loves the senses pall;
God's love alone outlives them all.

S. B. F.

348025B

CHRIST COMPARED WITH HIS TIMES.

CHRIST must have been either specially designated to the office of the Redeemer, aided by supernatural power and miraculously taught the truth which he imparted, or he must have been the product of his own time and of its institutions. That the latter was not the case, we infer from various circumstances.

He did not so regard himself. His conduct uniformly shows that he considered himself and his character as intimately interwoven with the whole past history and fortunes of his nation; that from the earliest periods of the Old Testament dispensation his coming was an object distinctly kept in view; and that the most cherished hopes of his countrymen had been connected with his appearance. Moses and the Prophets, the Law and the promises testified of him. He seemed to see himself standing out in bold relief upon the sacred records of the nation, nay, to be the chief object for which they were perpetuated. He regarded himself as specially designated to the office of Messiah ages before his advent, and applied to himself those passages of the Old Testament, which speak of miraculous gifts and powers as among the peculiarities of "him that should come." And we know that the Jews had always supposed, that the Messiah would be miraculously endowed with the abilities necessary to the discharge of the duties of his mission. If Christ were the product of his age and its institutions, then he mistook himself and did not understand his own character. He wrongly interpreted the ancient Scriptures, and in his predictions of the triumphs and glories of his religion, as based upon the prophecies of old, merely uttered what proved to be fortunate conjectures.

The impression which Christ made upon the world was very different from the impression made by any person who really was the product of his times. Socrates has often been compared with Jesus, and was in fact one of the wisest and best men of antiquity; but the circumstances of no two persons could more widely differ. To a mind of the highest order Socrates added the utmost culture to which Greece in its most palmy state had ever attained. Jesus did not possess this, nor any of the means by which great reform-

ers usually affect the destinies of the world. And yet the influence of Socrates was but as a rush-light to the sun, compared with that of Jesus. The latter impressed his image so creatively upon mankind and its fortunes, as to form a new historical era, from which the world dates its commencement of a nobler life. Man's relation to God is the most important fact of his being,—a fact of which the ancient philosophers had a very confused and imperfect knowledge. Jesus addressed himself to this relation, and solved satisfactorily, for the first time, the great problem of human destination, and thus conferred upon the world a benefit to which no other can be compared. Through the instrumentality of a life and character showing the adaptation of his religion to every degree of human culture and every variety of circumstances, he has made this benefit universal and his influence co-extensive with the limits of our race.

Nor in respect to extent alone is his influence peculiar. Its character has been such as to change the soul of man thoroughly—from its foundation—in its principles, motives and aims, making all things new in the religious and moral life—in man's internal and external relations, moulding human institutions into his own likeness, breathing into them his spirit, and thus giving a pledge of infinite and endless improvement. These great results rest upon his agency. "All those powers which have developed themselves in the form of new, redeeming influences, regenerating society and bringing men to a closer resemblance to God, find their central point in him. Whatever is life-giving in men, in him was life itself." He came not only to reveal the Father, but to infuse a new and diviner life into the souls of men. How unlike anything that we know of the tendencies and results of human opinions and actions, independent of special illumination and guidance! Jesus has accomplished so much more than others, because the holy spirit was imparted to him in so much greater abundance. Thus endowed he is the beginning and perfection of faith, and the limit of future development.

Again; it is not possible that Christ should have become what he was in consequence of the general culture of his age, because that, like all other ages, was a sinful age; the circle in which mankind moved was a circle of corruptions. His age and its institutions

had no power to create or awaken in him the spirit of perfect holiness. If mankind, created with a religious nature and placed in circumstances favorable to its development, had from the beginning been faithful to the duty of improving this nature ; if from the beginning a religious and moral spirit had predominated in the race and pervaded all its actions ; in other words, if man had always retained the life of God in the soul, then perhaps Jesus Christ, as he is now known to us, might have been considered in his character as the natural result of such a state of things. He would have been the spiritual offspring and representative of a race that had never been alienated from God. But even then, and in consequence of this condition, he would not have exhibited, as he now does, the limit of human development. As he grew out of the past, so an indefinite future of improvement would have stretched itself out before him.

It needs no words to show that the moral condition of the world, at the time of Christ's appearance, was in all respects adverse to such a result. The Heathen world was sunk in the miseries consequent upon idolatry and atheism. The religious spirit once so efficient had died out of the hearts of the Jews. A morality corresponding to this destitution of religious principle everywhere prevailed. The elements of the spiritual life had become inoperative. Nothing less than a Divine creative act was necessary to produce a Redeemer of the world.

In such an age and amidst such circumstances Christ arose pure and spotless, exhibiting the perfection of moral and religious character, elevated above the world no less by his life than by his doctrines, a solitary and sublime exception to the world's faith and practice. He stood out at once before his age, in manifest advance of its religion and its morality, its theory and practice. In the knowledge of truths, and in motives to the performance of duty, he was immeasurably its superior. There was neither moral nor intellectual harmony between it and him. He taught truths which the wisest knew not. He lived a life to which the best had not attained. So far was he from deriving ideas on these points from his contemporaries, that he found even his friends and disciples extremely dull in apprehending his instructions. He stood so far above them, that it was difficult to find the necessary point of union.

Is not this something so far from the results of ordinary experience—so inconsistent with the usual order of events—as to justify us in saying, that it must be ascribed to a Divine creative act, to a special interposition of God in the affairs of the world? Christ was not the product of his times, because the times were every way and peculiarly unfavorable to such a result. This bright light, shining in a darkened world, was kindled by no mortal hand. The Father was with him; and he alone exhibited a perfect and undisturbed communion with God, and restored to the soul the happiness arising from an absolute penetration by the Divinity. He alone met and satisfied the wants of man by proclaiming a sin-subduing and soul-saving doctrine,—the free grace of the Father. In these and in almost numberless other respects he is so superior to his age and circumstances, as to warrant us in saying, that though the fulness of time had come, though the age and circumstances demanded such a manifestation, yet they had no power to produce it,—only to receive and welcome it, as the result of the immediate agency of Almighty God.

Again; if Christ were the product of his time, how is it that he stands, not above his time only, but above the development of all succeeding times—never obsolete in man's greatest advances? From the day when he preached in Galilee to the present, the course of the human mind has been onward; and the improved state of human institutions is the witness of its progress. Innumerable comforts have been added to social life; the average duration of life been increased; and all that gives it value indefinitely enlarged. The mind of man has been wonderfully active, discovering a new system of the heavens, new continents and oceans on earth, inventing the art of printing and the application of steam to economical purposes, and in an almost infinite variety of ways making nature subservient to his well-being. But in the sphere of man's religious nature, in holiness and love, in the obligations and sanctions of virtue, Jesus Christ is still pre-eminent,—as much above and beyond our civilization as he was above and beyond the civilization of his own age. He is the true revelation, which never grows old, beyond which men have never advanced. "The idea of God as Christianity teaches it, and the relation of man to God as Jesus exhibited it, still remain the religious life-centre of

the modern world, which lives and moves in a Christian atmosphere." A fact so susceptible of proof, which stands amidst all changes as a corner-stone, a fact around which, as around a sun, moves a moral system adapted to the wants of mankind always and everywhere, must have a deeper ground than the moral and intellectual development and culture of the age in which Christ lived. A character absolutely perfect could not have been formed in a condition of society morally and spiritually imperfect. The satisfactory explanation is, that Jesus was what he declared himself to be, the Son of God, anointed with the holy spirit and with power from on high, speaking the words and performing the actions which God specially authorized and empowered him to speak and to perform; that he was a true and genuine revelation of the perfect and holy. In other words, that the results which Christianity has produced in the world must have previously existed in Christ as causes, entirely independent of the social influences of his age.

Considerations like these make us feel the profound significance of such passages of Scripture as the following: "Thou art the Christ, the Son of the living God." "To whom shall we go? Thou hast the words of eternal life." "This is he, that should come; of whom Moses and the prophets did write." And though our hopes of the Messiah, like those of the Apostles, should be buried in the grave of Christ, yet they revive when he rises and by his resurrection is shown to be the Son of God. Christ living, dying, rising and ascending to the Father is the Saviour on whom the hopes of man repose.

J. M. M.

DISRUPTION OF THE SCOTTISH CHURCH.

WE have in former numbers of the *Miscellany* described the origin and progress of the struggle within the Established Church of Scotland, which has finally caused the secession of a large number of ministers and elders, and the erection of a new ecclesiastical body, under the title of the "Free Presbyterian Church of Scot-

land." The importance of this event induces us again to present the principles involved in the controversy, which has been warmly conducted on both sides during the last three years. We shall for this purpose cite the words of writers in the *Christian Reformer*, and *Pioneer*, whose situation enabled them to speak intelligently and impartially. The vital question, on which the parties have now come to an open issue, is the right of the Civil Government to control ecclesiastical action. The manner in which this point came into debate is thus described by a writer in the spring of 1840.

"The question in dispute turns upon the power of ordination to the holy ministry. In England, the bishop ordains a candidate to be a minister of the Church in general, without reference to any particular charge. Induction of a presentee to a living is altogether a civil transaction, with which the bishop does not interfere.* But in Scotland, a presentee is ordained to a particular parish, and *ordination* by the presbytery of the bounds is *induction* to that parish. Without such ordination the presentee has no legal right to the fruits of the benefice; ordination is the act of a presbytery; and the point of difference is, whether a presbytery can legally refuse to ordain a properly-qualified presentee, merely because he is not acceptable to a majority of the male heads of families in the parish, being communicants."†

"From the restoration of the Presbyterian Establishment at the Revolution settlement, 1689, till 1712, no candidate was ordained to the ministry of any parish in Scotland without the suffrages of the majority of heritors, elders or heads of families belonging to that parish; and in corporations, the minister was chosen by the majority of votes of the magistrates or burgesses. The power of patrons to present to vacant benefices, if not abolished by law, was seldom, if ever, exercised. In 1712 the right of patrons to present qualified persons to church livings in Scotland was recognized by an Act of the British Parliament, and the operation of this Act soon became so general, that the inclination of the parishioners was not often consulted. * * * So long as the majority of the Scottish

* "In England, no bishop would for a moment permit a civil court to interfere with his power of ordination to priest's orders. He is the sole, irresponsible judge of the qualifications of candidates for the ministry; but his ordination is to the ministry in general, not to any particular charge. On the other hand, the civil power in England does not permit the bishop to interfere with the rights of a patron. The living is the property of the patron, to be bestowed upon any regularly-ordained minister of the national Establishment whom he may prefer, and induction to the benefice is wholly a civil transaction, in which the bishop takes no part."

† *Christian Reformer* for May, 1840.

clergy and lay-elders were favourable to the unfettered exercise of patronage, this system wrought well ; there was no collision between the Civil and Ecclesiastical Courts ; and this state of things continued for more than an hundred years. The members of the Established Church quietly submitted to the appointment of their spiritual teachers by lay-patrons, as the law of the land. But within the last ten or twelve years a great change has taken place in public opinion upon this subject ; and in 1834 the General Assembly decreed that no presentee should be taken on trials for ordination to the pastoral care of any parish, if a majority of the parishioners should declare that they could not be benefited by his ministry. In that case, the presentation to the benefice was to be void, and the patron must present another candidate more agreeable to the parishioners. The virtual effect of this decree, commonly called the *Veto Act*, is to deprive patrons of their property in the disposal of benefices, and to transfer that property into the hands of a majority of the male communicants in every parish.

It was not to be expected that patrons would quietly suffer themselves to be denuded of their legal rights ; and very soon after the Assembly's decree in 1834, a case occurred which brought the matter to a trial of strength. The parish of Auchterarder having become vacant, the Earl of Kinnoul, as patron, sent to the presbytery under whose inspection the parish lies, a presentation to the living in favour of a candidate of the name of Young. To this appointment a great majority of the parishioners decidedly objected ; in consequence of which, the presbytery refused to enter upon the measures required by the laws of the Church previous to Mr. Young's ordination. The patron applied to the Court of Session, (the highest civil court in Scotland,) and a decision of that Court was given in his favour ; namely, that where no valid objection can be brought against the literary qualifications or moral character of a licentiate of the Church who has been presented to a living by the legal patron, it is *obligatory* upon the presbytery to take the presentee upon trials for ordination as minister of the parish to which he has received the presentation. The matter was carried by appeal before the House of Peers, where the decision of the Court of Session was confirmed. The presbytery, however, refused to take any steps towards Mr. Young's ordination.

Several other similar cases occurred. In the case of the parish of Marnoch, in the Presbytery of Strathbogie, in the North of Scotland, the parishioners almost unanimously objected to Mr. Edwards, who had been presented to the living. The presbytery, however, before whom the presentation was laid, determined, by a majority of seven to three, to obey the decree of the Court of Session rather than the orders of their ecclesiastical superiors, the General Assembly, and to proceed to take Mr. Edwards on trial for ordination

as minister of that parish. Upon this, the Commission of the Assembly (which is an open Committee, where all the members of the preceding Assembly have a right to appear and take part in the business) immediately met at Edinburgh, and pronounced sentence of suspension upon these seven ministers, in order to prevent them from proceeding to ordain Mr. Edwards, laying them aside from all their ministerial functions till the next meeting of the Assembly in May, and appointing some members of the Commission to preach in the pulpits of these ministers, and give notice of the sentence of suspension. The seven suspended ministers applied to the Court of Session to prohibit those appointed by the Commission from preaching in their churches, and obtained an order for this purpose, setting the Veto-law of the Assembly and the authority of the Commission at defiance.”*

The contest which had thus been commenced was carried on, with great heat on the part of the Non-intrusionists, or the portion of the Assembly who resisted the attempt to *intrude* ministers upon parishes by patrons without the consent of the parishioners, and with less activity but equal resolution by those who maintained the authority of the Civil powers. At the meeting of the General Assembly in 1842 the Non-intrusionists were a large majority. Petitions were presented to Parliament for its interference to heal the dissensions of the Church by the abolition of patronage. In the House of Commons, on the 7th of March, 1843, a motion to take up the matter of these petitions was rejected by a vote of 211 to 76; 25 of the 37 Scottish representatives present voting for the motion. Meetings were in consequence held in Edinburgh by the Non-intrusion party, at which language was used that showed a disruption of the Church was inevitable. At the meeting of the General Assembly the last May this event, for which preparation probably had been made on both sides, took place. A writer in the *Christian Pioneer* thus describes the scene which he then witnessed.

“Many years have passed away since, on one of our earliest visits to the metropolis of Scotland, we witnessed a gathering of the General Assembly of the Established Church. We were very forcibly struck even then with the contrast which that gathering presented to the Christianity of the New Testament. The military array seemed little accordant with the Saviour’s legacy of peace; the clarion of the trumpet sounded in our ears as an unfitting call

* *Christian Reformer* for April, 1840.

to the solemnities of prayer ; and the presentation of arms by the soldiery to the representative of earthly Majesty as he entered the door of the church, appeared to us a strange commentary on the much vaunted principle of the sole Headship of Christ. The gaud and glitter and parade, the throng and press, the obsequiousness on one side, and the superciliousness on the other, here the man of reckless mein jostling with him of the sanctified exterior, peer and plebeian, minister and matron, vieing in their homage to the externals of royalty, were symbols of another kingdom than that which Jesus pronounced to be "not of this world." We confess our early feelings of aversion to the introduction of the military on public occasions, but aversion was converted into disgust on beholding national religious solemnities desecrated by their protection.

Nor did the internal proceedings of this supreme ecclesiastical judicatory impress our minds one whit more favourably in relation to Presbyterianism, than the external demonstrations of Church and State connection. The wranglings and bickerings, alternating with adulation of royalty and prayer to God ; the shoutings of theological gladiators, and the wire-drawn distinctions of advocates of ecclesiastical or civil law ; here the Moderate and there the Evangelical pitted against each other in bitterest wordy strife, appeals to precedent, appeals to the *Standards*, whilst of the Bible few said aught, testified but little of the "unity of the spirit in the bond of peace," though clearly enough evincing the dangerous and demoralizing effects of ecclesiastical power, and the utter inanity of an established religion to the production of uniformity of faith.

It was in May, 1815, that we first beheld this Royal-Presbyterianism, and listened to this church court vituperation ; and the vivid impression of their utter contrariety to Christ and Christianity has never been effaced from our minds. The 18th of May, 1843, has confirmed that impression. We mingled with the crowd on this occasion, and were careful observers of much that occurred. The procession of the Lord High Commissioner from the palace of Holyrood to the High Church to hear sermon, and from thence to St. Andrew's Church to hear debate, was a military pageant.*

* The procession on the same occasion the previous year is thus described in a foreign journal :—

"After the levee, there was a procession from the palace to the High Church, which consisted of the magistrates and treasurer of Canongate, in their robes ; members of the town council ; magistrates and lord Provost, in their robes, all in carriages ; band of the 53d regiment ; dragoons ; six trumpeters, in state dresses ; a number of police officers ; carriage and ushers ; state carriage, with pages and mace-bearer, drawn by four horses ; six yeomen of the Scottish Guard ; his grace, the Lord High Commissioner, his purse-bearer and chaplain, in the royal carriage drawn by six horses ; six yeomen of the Scottish Guard ; a number of police officers ; private chariot of his Grace ; gentlemen's carriages."

Amidst the curvettings of horse, and the bayonets of foot soldiers, the sanction of the "Defender of the Faith" of Episcopacy was given to the yearly religious festival, and deliberative sittings of the Scottish Presbyterian Church. 'The bugles rang truce' for the time between the rival Establishments. * * * When the show was over, the streets had speedily fewer occupants.

Numbers, however, yet lingered. The struggles and the strife which had for eight or nine years accompanied the ascendancy of the self-styled Evangelical party in the Presbyterian Church, the collisions with the Civil Courts which their illegal proceedings had engendered, and the note of preparation for secession, which had been sounded in consequence of the condemnation of those proceedings by the judges of the land, naturally occasioned more than usual attention to the sayings and doings of the Assembly. Fifty minutes scarcely had elapsed from the entrance of the Commissioner, when the crowd gave way as the main doors of the building opened, and cheers were heard as there issued forth the leaders of Non-Intrusionism. Their closing act within the walls of the Assembly was much more dignified than any of their preceding ones. The Commissioner having taken his seat on the throne, Dr. Welsh, the Moderator, offered up prayer, and then proceeded to read a protest against the conduct of the judges, the legislature, and the government, in relation to the Church. Having done this, he retired from the meeting, followed by the protesters, and accompanied by numbers of ministers and elders, not members of the Assembly. The protest, as delivered, was signed by 120 ministers and 73 elders. It was a solemn and affecting sight which presented itself to the spectator, as these banded men moved onwards to the hall prepared for their 'Free Assembly.' In its measure it was the triumph of principle; on many it will entail sacrifices hard to bear, worldly consideration and worldly loss, the sneer of the indifferentist, and the scoff of the time-server. We wish the principle contended for had been more comprehensive and more worthy of self-sacrifice; but in all its phases we value the manifestation of moral power and honesty, and honor the consistent adherents to principle, however mistaken in their views."*

The protest which was read by the Moderator is noticed more at length in the *Reformer*. It began in these terms:—

"We, the undersigned ministers and elders, chosen as Commissioners to the General Assembly of the Church of Scotland, indicted to meet this day, but precluded from holding the said Assembly by reason of the circumstances hereinafter set forth, in consequence of which a Free Assembly of the Church of Scot-

* *Christian Pioneer* for June, 1843.

land, in accordance with the laws and constitution of the said Church, cannot at this time be holden,—considering that the Legislature, by their rejection of the claims of right adopted by the last General Assembly of the said Church, and their refusal to give redress and protection against the jurisdiction assumed and the coercion of late repeatedly attempted to be exercised over the Courts of the Church in matters spiritual, by the Civil Courts, have recognized and fixed the conditions of the Church Establishment, as henceforward to subsist in Scotland, to be such as these have been pronounced and declared by the said Civil Courts in their several recent decisions, in regard to matters spiritual and ecclesiastical, whereby it has been, *inter alia*, declared. . . .’

The document which Dr. Welsh read stated at length the grounds of secession from the Church established by law, and concluded with these words :

‘ We protest that, in the circumstances in which we are placed, it is and shall be lawful for us and such other Commissioners chosen to the Assembly appointed to have been this day holden as may concur with us, to withdraw to a separate place of meeting, for the purpose of taking steps, for ourselves and all who adhere to us—maintaining with us the Confession of Faith and Standards of the Church of Scotland, as heretofore understood—for separating in an orderly way from the Establishment ; and thereupon adopting such measures as may be competent to us, in humble dependence on God’s grace and the aid of the Holy Spirit, for the advancement of his glory, the extension of the Gospel of our Lord and Saviour, and the administration of the affairs of Christ’s house, according to his holy Word ; and we do now withdraw accordingly. . . .’

This document was signed by about two hundred ministers and elders, members of the Assembly. Among the ministers we observe the names of Dr. Chalmers, Dr. Gordon and Dr. Buchanan, ministers of the High Church, Dr. Cunningham, Dr. Candlish, Dr. Duncan of Ruthwell, Dr. Patrick M’Farlane, who had the richest living in the Scotch Church ; and amongst the names of the elders were those of Sir David Brewster, Principal of St. Salvador’s College, St. Andrew’s ; A. E. Monteith, Esq., Advocate ; Thomas B. Bell, Esq ; Henry Dunlop, Esq. ; A Campbell, M. P. ; Ludovick Stewart, Esq ; A. Dunlop, Esq., Advocate, &c. There are at least as many more ministers and elders, *not* members of this Assembly, who will adhere to the same party.”*

The two Assemblies proceeded to organize themselves as distinct bodies. Principal M’Farlane, of the University of Glasgow,

* *Christian Reformer* for June, 1843.

was chosen Moderator of the body which retained its connexion with the Government, and Rev. Dr. Chalmers, Moderator of the Seceding Assembly. The *New York Evangelist* stated before the separation, that the 80 Presbyteries connected with the national Church "send 218 ministers and 94 elders as delegates to the General Assembly. Besides these, the city of Edinburgh sends 2 elders; 65 other burghs send 65 elders; 5 Universities, each one minister or elder; churches in India, a minister and an elder: making the total of delegates when all present, 200 ministers and 167 elders." It will be seen by a comparison of these numbers with those given in the article from the *Pioneer*, what proportion of the Assembly withdrew under the protest. This however does not represent the relative strength of the parties in the Church. The *Pioneer* makes the following statement.

"Up to May 25, the *parish* ministers who have left the Establishment appear to be 214, leaving 733 within its pale; ministers of chapels of ease and newly erected parishes, 144, leaving 102 attached to the Church; clergymen who are professors, 3; assistants and successors, 14; ordained assistants, missionaries, and others having no cure, 211; total seceding ministers, 395; and of ministers still with the Establishment, 835."

As the seceding ministers, with the congregations that adhere to them, deprived themselves of the use of their accustomed houses of worship, it became necessary to provide other temporary or permanent accommodations. Religious services, it is said, are attended in the fields, under the shelter of tents; but provision has been made for the erection of more durable structures.

"The donations reported, on behalf of the building fund of the Seceding party, amount to £104,000; the annual subscriptions, designed mainly for the support of ministers, to £40,000,—Dr. Chalmers confidently calculating, that as 300 out of the 687 associations instituted to raise money have not yet made their returns, the ultimate amount of donations will be £150,000, and of annual subscriptions £72,000, making the aggregate of £220,000."

One of the remarkable features in this movement is the adherence of the Seceding party to the principle of a Church Establishment. Dr. Chalmers was very explicit in avowing, for himself and his friends, their hostility to the "voluntary principle." This was his language in his address at the opening of the Free Assembly.

"The Voluntaries mistake us if they claim us as Voluntaries. We hold the duty of a government to give the means of maintenance of a Gospel ministry, and that they are bound to acquit themselves as the proprietors of the Church, and not as its corrupters and tyrants. We pray that the days may arise when to the Church kings will be nursing fathers and queens nursing mothers. Though we quit the Establishment, *we go out on the Establishment principle*; we quit a vitiated Establishment, but would rejoice in returning to a pure one."

The inconsistency of his position must, we think, be apparent even to Dr. Chalmers. The advocate of an Establishment in theory, the defender of Church independency in practice; claiming State protection, but discarding the idea of submission to the State; demanding support, and refusing allegiance! The Queen's Letter, read at the opening of the General Assembly, told the truth in a way to which it will require more ingenuity than Dr. Chalmers showed, in his Lectures delivered in London in favor of a Church Establishment, to frame a plausible reply.

"The faith of our Crown is pledged to uphold you in the full enjoyment of every privilege which you can justly claim; but you will bear in mind that the rights and property of an Established Church are conferred by law; it is by law that the Church of Scotland is united with the State, and that her endowments are secured; and the ministers of religion, claiming the sanction of law in defence of their privileges, are specially bound, by their sacred calling, to be examples of obedience."

This event, fraught with important consequences to religion in Scotland, under one aspect commands our sympathy as well as attention. The men who have seceded from the national Church have sacrificed much, and are entitled to admiration so far as they have given proof of a preference of principle to worldly interest. But we fear that there has been a sad mixture of impure motive with the conscientious persuasions under which they have acted. The lust of power has probably had as much influence in urging them to extreme measures, as a desire to vindicate the rights of the people or the independence of the Church. In doctrine the Seceders are, according to the theological vocabulary of Great Britain at the present time, Evangelicals, or of the strictest sect of Orthodoxy. Whether Christian truth and religious liberty will make progress under such leaders as stand prominent in the *Free* Presbyterian Church of Scotland, may be seriously questioned. E. S. G.

NOTICES OF RECENT PUBLICATIONS.

THE NATURE AND INFLUENCE OF WAR. *An Address delivered before the American Peace Society, at its Annual Meeting, May 29, 1843. By Andrew P. Peabody, Pastor of the South Church, Portsmouth, N. H. Published by request of the Society. Boston: American Peace Society Depository. 1843. pp. 24, 8vo.*

It would not be right to subject this Address to a rigid criticism, prepared, as the author says, "at the eleventh hour," and from a desire that the arrangements for the anniversary of the Society before which it was delivered might not be wholly defeated by unforeseen and painful events. But we must own that its perusal has not wholly satisfied the expectations we had formed from the reports made by those who heard it. And this we say the less reluctantly, because, although hastily written, it bears no marks of slovenly or careless composition, and its faults, as we deem them, belong to trains of remark which evidently proceeded from the author's established convictions. There are parts of the argument that involve positions which we should not be willing to accept on behalf of the Peace Society; and the exposition of the passage respecting the "two swords"—Luke xxii. 31—38—appears to us singularly forced and incorrect. We wonder that Mr. Peabody could have seriously entertained such an interpretation.

Much more pleasant is it for us to acknowledge the unquestionable merits of this performance. After defining the position of the Society as having for its "sole object, the promotion of international peace," and for its "only creed, that war, all war, is opposed to the precepts and spirit of the Gospel," and "deprecating the blending of any other principles with this;" he proceeds to consider "the worst curse of war," which is not seen in its outward horrors, but in its effect "upon the soul, upon principle, upon character—its blighting moral influence." This influence is felt not merely in a state of actual warfare, but so long as war is justified or its heroes are admired. To expose the evils inseparable

from a recognition of the lawfulness of war, is then the object of the Address. Mr. Peabody shows that it "establishes a false standard and scale of excellence;" that it "establishes expediency, or man's judgment, in the place of the Divine will;" that it absolves the conscience from a sense of individual responsibility; and that it exerts a deleterious influence upon literature and education. These are strong points, and they are forcibly presented. The Address concludes with some remarks upon the action of the Peace Society, and the removal of its "early and devoted friend," Rev. Dr. Channing.

FIDELITY TO OUR POLITICAL IDEA, OUR BEST NATIONAL DEFENCE.

A Discourse preached before the Ancient and Honourable Artillery Company, June 5, 1843, being its 205th anniversary. By Henry A. Miles, Pastor of the South Congregational Church, Lowell. Boston. 1843. pp. 24, 8vo.

THIS discourse may seem to some persons to be written too much in the strain of that laudation of American principles and institutions which deformed the productions of Fourth of July orators a few years ago; but as it speaks of the theory rather than the practice of our government, and of the principles of the fathers rather than of their descendants, and does not hesitate to expose the vices and degeneracy of the times, it may escape the charge of flattering the national vanity. Mr. Miles was happy in his choice of a text:—"Where there is no vision the people perish." (Proverbs xxix. 18.) "The people," he says, "must have a vision; in other words, they must have an idea which they are determined to realize, a purpose which they will struggle to accomplish, a future which through every obstacle they will press on to reach." To exhibit the character and value of the idea which constitutes "the basis of our political existence," the great American idea which our institutions and our people alone have embodied and do represent, is the object of the discourse. It is described as "the idea of the supreme worth of the individual man, that his nature is hopeful and may be trusted, and that one of its rights is, to have a fair chance of putting itself forth;"—"the idea of equality;" "the

idea of a higher civilization ;" " the idea, in one word, of the brotherhood and improvableness of humanity." Our salvation as a people, Mr. Miles maintains, " depends upon our fidelity to this idea ;" and he shows " what power there is in this idea, provided we are faithful to it, to secure our national preservation." First, from " the obvious consideration, that this idea rests on a legitimate and unchangeable basis ;" " commending itself to every man's common sense and perceptions of right"—" the highest principles of our nature." Hence its power as a conservative element—its power to prevent open war, and civil discord, anarchy and revolution. Secondly, " our political theory will give, in the long run, stability to the policy, and institutions of our country," from " the simplicity of our leading political idea." Thirdly, this idea has for its allies " religion, philanthropy, genius ;"—" Christianity was the very bosom from which it sprung ;" amelioration and reform are the ends to which the great movements of the age are directed ; literature is occupied with the great principles of brotherhood and equality. In the history of other leading nations of the world, too, we " discern an irresistible tendency towards our political idea." In conclusion, however, the preacher reminds his hearers of " the fact, that we have dangers to fear," especially from that " one great anomaly, in the midst of our democratic institutions"—Slavery ; from selfishness and party strife ; from the controversies in which religion is consumed, and the unfaithfulness of the Church to the inculcation of practical and universal goodness.

A SERMON on *Transcendentalism* ; as contained in a book entitled " *A Discourse of Matters pertaining to Religion* ;" preached at Raynham on Fast Day, April 6, 1843. By Simeon Doggett, Pastor of the Second Congregational Church of Raynham. Taunton. 1843. pp. 11, 8vo.

It was hardly to be expected, that in a sermon of eight pages Mr. Doggett should expose all the errors or overthrow the positions of a " Discourse" filling a volume of some five hundred pages ; and it seems to us it would have been more agreeable to good taste and good usage not to have given the said " Discourse"

quite so prominent a place in his Sermon. Some of his remarks on Transcendentalism, also, want the precision and accuracy which should be studied by one instructing his people upon a subject of such grave importance and so much misunderstood. Still he has uttered many truths, and given what we deem a fair exhibition of the *tendencies* of Transcendental speculation in religion. It is unfortunate that this word should have been taken out of its proper connexions. The Transcendental philosophy may be held by men of very different theological or religious persuasions, and we cannot but regard it as unjust to take Mr. Parker's "Discourse" as an exposition of Transcendentalism. Of the extravagant opinions which he has advanced in his book, and of the mischievous notions which some persons among us have entertained in regard to the Scriptures, inspiration, and miracles, Mr. Doggett has expressed himself, we conceive, only in terms of severe truth. His text alone would indicate the feelings with which he regards this departure from the Christian faith:—"A wonderful and horrible thing is committed in the land; * * * and what will ye do in the end thereof?" (Jeremiah v. 30, 31.)

TWO DISCOURSES *occasioned by the approaching Anniversary of the Declaration of Independence; delivered June 25, A. M. and July 2, A. M. 1843. By W. H. Furness, Pastor.* Philadelphia. 1843. pp. 23, 8vo.

WITH the persuasions which we entertain on the propriety of making Southern Slavery a subject of discussion in the pulpit, we must regret that Mr. Furness felt himself bound to preach the second of these discourses; but the first of them contains, in effect, a justification of the course he has taken. He feels it to be his duty to preach on the subject, and therefore as an honest man and faithful minister he cannot be silent. While we question the correctness of his view of duty, we respect his fidelity to the conviction by which he is swayed. The first of the discourses is founded on the language of Jesus in Luke xii. 51: "Suppose ye that I am come to give peace on earth? I tell you, nay; but rather division:" which Mr. Furness considers as in truth "a striking evi-

dence of Christ's love of peace," since "he was willing to be considered, nay, to represent himself, as a disturber of the world, in order to introduce true harmony among men." This idea he illustrates, by exhibiting the circumstances by which Jesus was surrounded, "among a generation over which selfish passions and sordid interests bore a despotic sway," and which could not but be exasperated by the truth which rebuked and condemned them. He then contrasts the conduct of Jesus with the course which he might have adopted of withholding the truth which was so offensive, and shows with what "a profound wisdom he was inspired, as the event now abundantly attests"—how his calm perseverance in the ministry of truth, his devoted loyalty to it and generous self-sacrifice in its behalf, changed the hearts of bitter enemies and converted thousands to his faith, and how to these influences must be traced "the strong hold which he has taken upon the world." He then refers to other examples of the position, that "in every age the truth, if it has advanced at all, has advanced by the powerful help of those whose rule of action was not what is expedient, but what is right;" cites the history of the Declaration of Independence as a case in point, and exhorts his hearers to cleave to the cause of freedom and the principles of right. We only wish, that in describing the influence which Christ has exerted upon the world his special inspiration and Divine authority had been brought more distinctly into view. It was not his character alone—his "simply being what he was," if by this expression be meant no more than his personal excellence—which made him the Saviour of the world.

The text of the second discourse is our Lord's exclamation over Jerusalem, Luke xiii. 34. Mr. Furness holds up the patriotism of Jesus in contrast with that patriotism of the world, "of Heathen origin, whose gospel is the history of old Rome," which "adopts for its principle, 'Our country, right or wrong.'" The true patriotism is consistent with "the love of right and of God;" the false patriotism is "idoltrous and demoralising." Disavowing "any political aim or interest," he then proceeds to show how we, as citizens of the United States, should "honor the great social and Christian principle which the Declaration of Independence asserts"—"the recognition of the sacred rights of man as a rational and accountable being." First, "by gratitude to God that that principle has been so solemnly avowed by our fathers;" and secondly,

by "new proffers of service, new vows of self-consecration to the cause of human freedom." Under this latter head Mr. Furness describes and rebukes what he considers the slavery of the North, and "mentions some of the fallacies by which our minds are fettered, and we are defrauded of our liberty;"—to wit, that "we continually allow ourselves to talk and argue as if there were such a thing as a right of property in human flesh;" "the idea, that it is a violation of the Constitution, even so much as to discuss the subject of Slavery;" "the idea, that the discussion of this subject endangers the continuance of our glorious Union;" "the notion, that the physical comfort and apparent contentment of the enslaved compensate them for the loss of their rights as men;" the plea, "that the victims of oppression must first be prepared for freedom, must be first educated,"—which Mr. Furness considers a gross absurdity, since freedom is "the preparation, the indispensable preliminary to education;" the idea, that "by the bestowment of emancipation upon the enslaved our obligations to them would be cancelled, and we have nothing more to do,"—instead of which "this is but the first step in the path of justice and mercy."

There is reason for believing, that the subject which Mr. Furness has here discussed may become a topic of earnest—we hope not angry—debate in our denomination. We have only one word now to say in anticipation of such a crisis. Let those who hold it to be their duty to introduce this subject into the pulpit have the common justice to believe that others may as honestly account it a duty to abstain from its discussion in that place, and not wound and insult them by assuming that they act on no higher principle than expediency, or self-interest. Unitarian Christianity, as we have learned it, has taught us not to deny purity of motive where we think we see errors in opinion or mistakes in conduct.

LITTLE STORIES FOR LITTLE PEOPLE. Boston: William Crosby & Co. 1843. pp. 50, 18mo.

THIS "little" book is written in a simple and attractive style, and abounds in suggestions of a useful kind. But we see no good reason for making children talk ungrammatically, as the author often does in these stories.

INTELLIGENCE.

INSTALLATION AT GROTON, MASS.—On Wednesday, July 12, 1843, Rev. Joseph Couch Smith, who received his Theological education at Andover, and was ordained about a year since as an Evangelist at Portland Me., and afterwards had charge of the Unitarian Society in Frankfort Me., was installed as Pastor of the First Church and Society in Groton. The services were conducted as follows:—Introductory Prayer, by Rev. Mr. Chandler of Shirley; Reading of the Scriptures, by Rev. Mr. Gilbert of Harvard; Sermon, by Rev. Mr. Fox of Newburyport; Prayer of Installation, by Rev. Mr. Robinson of Medfield; Charge, by Rev. Mr. Fosdick of Sterling; Fellowship of the Churches, by Rev. Mr. Babbage of Pepperell; Address to the People, by Rev. Mr. Lincoln of Fitchburg; Concluding Prayer, by Rev. Mr. Kingsley of Stow.

Mr. Fox took for his text Ephesians iv. 1: "Walk worthy of the vocation wherewith ye are called." The subject of the discourse was the vocation of Liberal Christians. The origin and position of this class of believers were briefly described, and then it was proposed to answer, in part, the question:—for what objects should Liberal Christians maintain the Christian Ministry and the Christian Church—take an interest in religious institutions and the spread of the Gospel. To this question, in the first place, negative answers were given. The preacher said they are not to act as antagonists of other sects, especially they are not to regard themselves as appointed to wage a war of extermination against the Orthodox. The time for this, if there ever was such a time, has gone by. Their appropriate work now is to *do*, and not to *undo*: to build up, not to pull down. Again, Liberal Christians, as a body, are not to propagate any fixed, unchangeable creed of their own. They have no such creed. Each man among them may have his own opinions, clear and distinct, to which he adheres as Gospel truth. Many principles and doctrines they may all hold in common, but still as a denomination they have no Confession of faith, shaped and expressed, to maintain and defend. Contrasted with other denominations, they are characterized rather by what they do *not*, than by what they *do*, believe. If you would describe their views, in contrast with those of any sect, you must, to a certain extent, describe them as a series of negations. In the third place, Liberal Christians are not to act together, in order to have a more indulgent form of religion than other denominations are willing to grant. The largest liberty—such as they claim—

implies the highest bondage. Rightly understood, Liberal Christianity inculcates the strictest accountability. For where does the Liberal Christian stand? Alone! in the presence of God and his own soul. Alone! in the last result to seek for truth. Alone! to find the way to heaven and escape the miseries of hell.—The preacher next proceeded to answer the question under consideration affirmatively. He pointed it out as a first duty of Liberal Christians, to seek for more and more of Christian truth and to deepen faith in that already received. In this connection he met the objection—‘Is not the Gospel already known; and even now—when it has been in the world for almost two thousand years—even now do you say we must seek for its meaning and search for its doctrines?’ All of Christianity, it was urged in reply, pure Christianity, has not as yet been distinctly seen and recognised by the human soul. There is proof of this, it was argued at some length, in the very nature of Christian truth. *That* is absolute truth—truth as it lives in the mind of God; and if it be such, how can we deem that man has already fathomed its depths and read its whole signification? That he has not done so, is farther seen in the fact, that Christianity has been corrupted—that a reformation became necessary; and there is no test by which it can be shown that any reformers have, thus far, stopped at precisely the right point. To this may be added another conclusive fact, brought out by a comparison of the promises of Jesus as to what his religion should accomplish with the existing moral condition of Christendom. The amount of Christian truth and Christian faith in the world may be measured by the prevalence of the results Christ predicted. Apply this test, and it will hardly be contended the work of inquiry has been finished. This work then Liberal Christians are to prosecute. And whilst doing so, they should translate the truth they find into life and carry it out into action,—in relation to themselves as individuals, and to the age in which they live. The solemn fact, that each man has a soul to save or lose, has the fearful problem of existence to solve by his own experience, enforces the duty of making personal use of the teachings of the Saviour. And Liberal Christians owe much to the age and to society. They should breathe the spirit of a large and wide-spreading philanthropy—be among the foremost of reformers; because if they hold to any thing in common, it is, that religion is a manifestation, in all life and all relations, of certain great Christian principles and a Christian spirit of humanity. The necessity for the cultivation of a more fervent spirit was next briefly touched upon; and the discourse closed with an allusion to the former pastor of the Society, Rev. George Wadsworth Wells, as a rare example of the Liberal Christian, and the expression of the wish that his memory—the memory of his

fearless, yet humble, his free, yet obedient spirit—might be immortal among those to whom he so recently, and so faithfully ministered.

In the other exercises also reference was made to the late Pastor, showing how highly he was appreciated and how much beloved, by all who knew him, as a Christian man and a Christian minister. The call of Mr. Smith was very cordial. The house in which he is to preach is neat, and in good taste; and the Society appears to be in a prosperous condition.

CAMBRIDGE DIVINITY SCHOOL.—The Annual Visitation of the Divinity School connected with the University at Cambridge took place on Friday, July 14, 1843. The graduating class consisted of nine, one of whom, Mr. James Blodgett, was prevented from taking a part in the public exercises by ill health. The subject which had been assigned to him was, "The true doctrine of Justification by faith." The other members of the class read dissertations on the following subjects:—"The comparative claims of Study and Action in the Ministry"—Mr. Edmund B. Willson. "The proper tests of Progress in a Christian Society"—Mr. Martin M. Willis. "Religion in Germany"—Mr. John Weiss. "Christian Missions"—Mr. Herman Snow. "The effect of progress of knowledge in the People on the influence of the Pulpit"—Mr. John Pierpont, Jr. "The Agony in the Garden"—Mr. Frederick Hinckley. "Saint Bernard and John Wesley"—Mr. Charles H. Brigham. "Religion and Natural Science"—Mr. Joseph H. Allen. Prayers were offered by Professors Noyes and Francis, and two original hymns were sung,—one written by Rev. John Pierpont, and one by Mr. John Weiss. There was a good audience, but by no means so large as it should have been on an occasion of so much interest to our churches. The dissertations generally showed independence of thought and vigor of style, and were read in a free and natural manner. From the nature of the subjects there was less opportunity for the exhibition of theological or critical knowledge than we should have preferred; but the tone of thought was sound, and free alike from sectarian narrowness and extravagant speculation.

In the afternoon the Association of the Alumni of the Theological School held their annual meeting. The Officers for the ensuing year were elected:—Rev. Henry Ware, Jr. D. D., *President*; Rev. Convers Francis, D. D., *Vice President*; Rev. Chandler Robbins, *Secretary*, in place of Rev. S. K. Lothrop, who declined a re-election, and to whom thanks were voted for his past services in the office; Rev. George Putnam, C. A. Bartol, and F. D. Huntington, *Committee of Arrangements*.

Rev. Dr. Ware, Jr., who had been chosen to deliver the Address this year, being unable to perform that service, and Prof. Francis, who had been chosen to supply his failure, being therefore called upon to give the Annual Discourse, it was necessary to make both a first and a second choice for the next year. Upon counting the ballots it appeared that Rev. N. L. Frothingham D. D. of Boston, and Rev. Alvan Lamson D. D. of Dedham, were chosen. Some discussion arose upon a suggestion, that means should be provided for furnishing aid to destitute or enfeebled ministers, and the subject was referred to a Committee, consisting of Rev. G. E. Ellis, Prof. Noyes, and Rev. H. A. Miles, to report the next year. Conversation ensued upon the state of the Unitarian Society at Fall River, which had suffered severely from the disastrous fire, that lately consumed a large part of the town and impaired the resources of nearly all the families belonging to that Society. The subject "was commended to the consideration" of our congregations. Several persons settled in the ministry or engaged in preaching to societies of our faith, but not educated at the Cambridge School, were elected members of the Association.

After the business of the meeting was finished, the Association adjourned to the meeting-house of the First Parish in Cambridge, where the annual Address was delivered by Rev. Convers Francis, D. D. It treated of the relations of the Pulpit to society at the present time. After refuting the notion propagated by some visionary reformers that the pulpit is a worn-out institution, whose influence has departed, Dr. Francis exhibited the demands which the age makes upon the pulpit, 1. It demands thorough preaching. He who would serve the age must be free from scholastic subtleties. The elements of the spiritual nature are few and simple, but they are not superficial, and they lead to diversified results. Hence the preacher should be a student of spiritual things in the school of Christ. He recognises back of the practical something higher, and he must learn the principles and laws that lie behind the facts—the outside of religion. He must administer the Gospel according to Jesus, not according to the world. 2. It demands a hearty and quickening faith. By this may the pulpit act for and upon the times. Such a faith feels the deep and living reality of the present hour. It interprets the doctrine of eternal life as the principle of union with the Source of being. Both the earnestness and the infidelity of our times call for this faith in the kingdom of God as a present reality. We must not in passive acquiescence lean on truths as matters of tradition; faith must be a growth within the soul. Preaching imbued with such faith awakens the same in the hearers. Without it the mind has no security against skepticism. The preacher must be a life-containing, in order to be a life-giving man. 3. The pulpit should be fearless and in-

dependent. The times need, if they do not require, this character in the preacher; but it is not therefore necessary that he should give offence. The current of attention is now turned from dogmatics to the application of Christianity to practical questions; the pulpit must meet this tendency, and manifest boldness of principle. Such confidence in principles however is very different from confidence in one's-self. True fearlessness takes love for its companion. A tendency to the establishment of a tyranny of public opinion grows out of our social organization. Exciting topics arise, and of their character the minister is advertised. If he thinks it his duty to preach on these subjects, he should be allowed full and free exercise in discharging this duty, Christianity has its applications to the community as well as to the individual heart. The Church cannot anchor itself and remain stationary, while the effort and thought of the world are going onward. 4. The times demand a large and comprehensive spirit. Coleridge has said that errors are but the refraction of truths that at present lie below the horizon. We must be patient with those who mistake the shadow for the reality, and must learn how and why another sees beauty where we do not see it. Different views have their places in the Church. The division of theology, in the sixth century, into the positive, the scholastic, and the mystic, was not without a just foundation. Antagonist influences are always at work. One adheres to the old Church, while another contends for progress in Protestantism. The pulpit must be just to all. Still the preacher should not feel an indifference to his own doctrines and opinions. All of us see truth somewhat angularly and imperfectly. We should not, like some whom Flavel describes, pull up the trees that may be the best bearers in the Lord's orchard, because they do not stand in order. 5. The times impose the necessity of self-culture. The American habit of sending young men into the responsibilities and labors of active life, and the bustling character of religion in our day render this especially important. The minister's own soul must be full, in order to give out streams to the people. Let there be no disparagement of earnest study, and right discipline of the mind. Sound scholarship will not endanger vitality or practical earnestness.

On the Sunday evening before the Visitation, the annual Discourse was delivered before the graduating class of the School, by Rev. Caleb Stetson of Medford. The text was from Romans viii. 19: "The earnest expectation of the creature waiteth for the manifestation of the sons of God." The general subject of the discourse was the application of Christianity to the moral and social wants of our age. Mr. Stetson first set forth the Christian ideal, as shown in the life of the Saviour. The essence and the distinctive character of Christianity is, that it is a life, flowing from the moral power of the life of Jesus. In

the next place, the condition and wants of the time were spoken of, regard being had not so much to particular definite wants, as to the deep, widely felt sense of something radically wrong—the earnest, but half articulate cry which comes from “the great throbbing heart of humanity.” The object of Christianity is, to lift mankind out of this bondage of corruption into “the glorious liberty of the children of God.” In the third place, then, came into view the relation of Christianity to the present condition of society. This was the main and characteristic feature of the Discourse. Different forms of social evil exist among us; and some persons would have us think, that as Christians we have no concern with them. We hear of institutions whose very essence is fraud and oppression—whose result is bitter wrong to those who suffer, and deeper wrong to those who inflict; and we are told that we must not speak a word of sympathy or reproof. Other questions of social reform rise up amongst us, and we are bidden to hold our peace, for these are exciting topics, and will only disturb the repose of the Church. But our position requires us to contend against every form of evil; and we discharge the duty we owe to God, to society, and to our own office as Christian teachers, only when we are faithful to every good cause, and shrink from nothing that may advance that universal salvation of mankind which is the object of our faith.

MEDFORD MISSIONARY SOCIETY, AND MILWAUKIE UNITARIAN CHURCH.

—In the summer of 1842 about one hundred and sixty persons, of both sexes, united to form “The Domestic Missionary Society in the First Parish of Medford.” The object of this association is, “to aid in the establishment of new religious societies, or the support of feeble ones in the United States.” Any person who will contribute *something* annually to this object may become a member. The Society directs its own operations without connexion with any other body. For convenience however its business is managed by an Executive Committee, consisting of the President, Vice President and Treasurer, who is also Secretary, together with four Directors—all chosen annually.

As soon as the Society was organized it was determined to commence its operations at some place in the West, where a Unitarian parish might be formed; and afford it all the assistance which should be necessary until it should be able to sustain itself by its own resources. And if the funds of the association should not be sufficient to accomplish the object, it was proposed to ask temporary aid from parishes in the vicinity, and thus endeavour to wake up the missionary spirit in our religious community.

In conformity with these views the Directors corresponded with several places in the West, and at length found a promising field of labour in Milwaukie, a growing commercial town in Wisconsin Territory. The Society voted to raise \$250 a year, to pay in part the salary of a minister there; and Rev. William Cushing was engaged for the service. He was received with hearty welcome, and began to preach in December last to good audiences in a hall hired for the purpose. Under his auspices a society has been formed, which is likely to be permanent and flourishing. Some progress has already been made in building a convenient house of worship, which is to be dedicated in August. At the same time a church is to be gathered, and Mr. Cushing installed as its Pastor.

The members of this infant society have made great sacrifices, to provide the salary of their minister and defray their other expenses, in addition to ten or eleven hundred dollars which they have subscribed for the purchase of land and the erection of their meetinghouse. In order to accomplish this necessary object without being burdened with debt, they have required \$750 more than their means could supply. Accordingly the President of the Medford Society undertook to procure that sum by appealing to the Christian benevolence of the neighbouring parishes. The appeal has been successful. Our friends have manifested a warm interest in the cause. Half the sum required has been remitted, and the rest will be sent as soon as it is wanted. And we may hope that this society, thus provided with a minister and a church, and free from embarrassment, will soon be able, not only to support itself, but also to render assistance to others in their need.

Mr. Cushing's labours seem to have been abundant, and in the best sense successful. He has often preached on week-days in various places in the Territory, and has been well received every where. The estimation in which he is held may be known by the following extract from a letter written by a prominent member of his Society.

"Mr. Cushing has done already great good, and much advanced the kingdom of God in the midst of us, not by making a great noise, attracting crowds of mere admirers, or hearers from idle curiosity, but by the influence he has exerted on our hearts, in quickening the spiritual life within us, and in converting, as we hope, many souls who have now for the first time resolved to be followers of the Saviour. His preaching is very close, practical and searching, and always well adapted to the state of mind of his hearers. Many that were but nominally and speculatively of our faith cannot enjoy his discourses and seldom attend our services. But we have a small band of earnest, decided believers, whose hearts are set on sustaining the cause, whatever exertions or sacrifices it may require. Mr. Cushing is making arrangements to form

a church. We know of from eight to twelve who wish to unite with us, most of whom never made profession of religion. Many others think seriously of uniting with us afterwards. A Sunday school and two Bible classes have been commenced. Great interest is felt by the members and teachers. We are much in want of Sunday School books. The town and country are increasing in population more rapidly than in any previous year. It is probable that there will be an addition of fifteen hundred to the population of the town this present year."

GENERAL ASSEMBLIES OF THE PRESBYTERIAN CHURCH.—The two bodies into which the Presbyterian Church in this country is now divided, have each a General Assembly, the highest ecclesiastical judicatory recognized under this form of Church government. The "New School" General Assembly holds its sessions triennially. The meeting this year was anticipated with special interest, from an expectation that the subject of Slavery would be introduced, and some strong action be pressed. It did constitute the principal subject of discussion, and occupied a large part of the time of the Assembly. The meeting was opened, in Philadelphia, on the 18th of May, 1843. Rev. A. D. Eddy of Newark, N. J. was chosen Moderator. The debates appear to have been conducted with fairness and ability, though with considerable warmth. "The ablest speeches in favour of action" are said to have been made by Rev. Dr. Duffield of Detroit and President Edward Beecher of Illinois, but the most effective speech was on the other side, from Rev. Dr. Wisner of Ithaca, N. Y. Various resolutions were offered, but finally a large majority concurred in adopting the following, offered by Rev. Dr. Dickinson of New York:—

"Whereas there is in this Assembly great diversity of opinion as to the proper and best mode of action on the subject of slavery; and

Whereas in such circumstances any expression of sentiment could carry with it but little weight, as it would be passed by a small majority, and must operate to produce alienation and division; and

Whereas the Assembly of 1839 with great unanimity referred this whole subject to the lower judicatories, to take such order as in their judgment might be adapted to remove the evil:

Resolved, That the Assembly do not think it for the edification of the Church for this body to take any action on the subject."

So much time was consumed in disposing of this subject, that some other matters of importance were passed over or postponed. Considerable business was transacted relating to the discipline and institutions of the Church. The "evil" of dancing was brought under consideration, and condemned in these terms:—

"Resolved, That the fashionable amusement of promiscuous dancing is so entirely unscriptural, and so eminently and exclusively that of the world which lieth in wickedness, and so wholly inconsistent with the spirit of Christ or with that propriety of Christian deportment and that purity of heart which its professors are bound to maintain, as to render it not only improper and injurious for professing Christians either to partake in it, or to qualify their children for it by teaching them the *art*, but also to call for the faithful and judicious exercise of discipline on the part of church sessions, where any of the members of the churches may have been guilty."

Reports of the state of religion in New England were made by delegates from the General Association of Massachusetts and from similar bodies in the other States. Rev. Mr. Fiske "gave a very interesting view of the progress of religion in Massachusetts. Revivals had been numerous, and some of them powerful. He stated, that *the great heresy, Unitarianism, is decidedly on the decline*. There are 400 churches in the Association, 60 of which are aided by Home Missionary funds." Rev. Mr. Palmer, of Maine, "stated that the churches of Maine are almost all supported in part by Home Missionary aid."

The state of religion within the bounds of the General Assembly was reported in narratives from the various Presbyteries.

"These narratives were full of the most glorious intelligence respecting the revivals of the past winter. It was specially gratifying to learn from these reports of the progress of temperance, of the better observance of the Sabbath, of an increasing attachment to the doctrines and order of the Church, and a great advancement in the numbers and strength of the churches since the last Assembly. In the revivals that have been enjoyed, many of the Presbyteries are explicit in recording that the means employed have been, in general, the ordinary means of grace; that *the system of 'revival-making' has passed into disuse*, and a more healthy and hopeful state of things has returned."

The "Old School" General Assembly also met in Philadelphia, May 18, 1843, and continued in session to the end of the month. A great amount of business was transacted, but it was principally of a character to interest only members of the Presbyterian Church. The question which appears to have occupied most time related to the rights of Ruling Elders, and arose in consequence of certain practices which had crept into a portion of the Church. After a long debate the subject was dismissed by a resolution adopted with but few dissenting votes, viz.

"Resolved, That in the judgment of this Assembly, neither the constitution nor the practice of our Church authorises ruling elders to impose hands in the ordination of ministers."

The question in regard to the right of this Assembly to exercise authority over the Lane Seminary, which has been agitated ever since the division of the Presbyterian Church, was decided by a unanimous vote, that "it is inexpedient for the Assembly to take any action on the

subject." This vote was founded upon a conviction that the Assembly had no rights which they could exercise in the case, and puts the subject definitively to rest.

We notice an unusual circumstance in connexion with the proceedings of this ecclesiastical body,—that the person who exercised the greatest influence over its deliberations was a layman, Chancellor Johns, of Delaware.

The next meeting of this Assembly was appointed to be held at Louisville, Ky.; that of the New School Assembly, at Philadelphia.

It is especially worthy of notice, that a much kinder feeling exists between the two portions of the Presbyterian Church represented by these Assemblies, than prevailed a few years ago. The New School Assembly just before its close passed the following resolution:—

"Resolved, That this Assembly are called upon to express their profound gratitude to God for the special manifestations of the presence and power of his Spirit in our churches during the past year, and that the spirit of fraternal kindness and interchange of ministerial services have prevailed to so great an extent between the two portions of the Presbyterian Church, during these blessed seasons; and we recommend to all our ministers and churches to cultivate brotherly love and Christian fellowship, as the best means of commending the religion and promoting the honor of our Lord and Saviour Jesus Christ."

TREMONT THEATRE.—It is a fact of considerable interest in a moral point of view, that the principal theatre in this city is undergoing the process of conversion into a place of Christian worship. It has been sold to the Baptist Society under the care of Rev. Mr. Colver for \$55,000, a sum very much less than its original cost. We understand that it is the intention of the purchasers to fit up the basement for shops, and to furnish offices for various purposes within the building, reserving for their own use the portion hitherto devoted to dramatic exhibitions, which will be suitably arranged for Congregational worship.

The sale of this edifice for a purpose so foreign from its original design may certainly be taken as an indication of a decline of theatrical amusements in public favor; but not to such an extent as it may at first seem to denote. The Tremont theatre was too expensive a building for the present time, when amusements, (like cloths and literature) must be furnished at low prices. We see that a petition has already been presented to the Mayor and Aldermen for leave to erect another theatre in Boston,—on a cheaper plan, but in a central situation.

The first sermon in the Tremont theatre was preached by Rev. Lyman Beecher, D. D., on Wednesday evening, July 5, 1843, to an audience which filled every corner and nook of the house.

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NO. 3.

THE POETRY OF MANUFACTURES.

THEY who regard wholesome labor as incessant drudgery, or they who hold the manufacturing occupation in contempt, may smile at the idea of the poetry of manufactures. Still the occupation taken in its various relations has a poetic attribute of distinguished beauty, whatever boldness it may require to make the assertion. This attribute has belonged to it through all time, and is to be found under the present system ; and while other and more substantial influences may be required to induce its general practical adoption throughout our country, the demonstration of this feature of the calling may tend to soften the prejudices which exist against it and to commend it to our more favorable regards. True, it is not the poetry of bold deeds and adventurous exploits, of sudden change, imminent peril or hairbreadth escape. It is not the poetry of licentious tendencies. The spirit of manufactures frowns on all extravagance, whether manifested in freaks of fancy or of fortune. Artificial pigments it puts aside contemptuously for the more substantial cosmetics of morning air, invigorating employment, regular meals and unbroken slumbers. The poetry of manufactures is the true poetry—the poetry of real life. The representations of voluptuous ease and luxurious indolence—what are they but distorted imaginings? The poetry of manufactures

is no dream of an Oriental paradise peopled with Genii and carpeted with flowers ; neither is the cotton-mill an enchanted castle where hapless maidens are imprisoned by grim Blue Beards, nor a wind-mill to offer battle to love-sick Quixotes. Nor is the machine-shop the gaudy cabin of the reckless freebooter whose pastime it is to ride upon the stormy sea by day, but who, dastard-like, at night decking himself in a costume attractive to the eyes of female simplicity, appears in the livery of an enchanter in the quiet cottage, displays his gold and jewelry, and departs having robbed purity of its chastity and a home of its bliss. This is the romance which it is alas ! too frequently the office of so called poetry to set forth. Such poetry the genius of manufactures does not boast. Hers is the poetry of the unobtrusive virtues, the poetry of humble life. It is linked to the heart and the affections. It derives its fragrance from the gentlest attributes of human nature.

Ever has the true poet, whether sacred or profane, drawn from this occupation images and themes of song which by their truthfulness and beauty engage our cordial admiration. Homer imparts a deep pathos to some of his most touching scenes by introducing woman at the loom. Hector pleading against the remonstrances of his wife Andromache, to go forth to battle, thus endeavors to excite her alarms. Nothing so wounds his mind—

“ As thine, Andromache ! thy grief, I dread ;
I see thee trembling, weeping, captive led !
In Argive *looms* our battles to design,
And woes, of which so large a part were thine.”

Again, in describing the death of Hector, Andromache is thus represented, at the loom.

“ But not as yet the fatal news had spread .
To fair Andromache, of Hector dead ;
As yet no messenger had told his fate,
Nor even his stay without the Scæan gate.
Far in the close recesses of the dome,
Pensive she plied the melancholy *loom* ;
A growing work employed her secret hours,
Confusedly gay with intermingled flowers.
Her fair-haired maidens heat the blazing urn,
The bath preparing for her lord's return :
In vain. Alas ! her lord returns no more !
Unbathed he lies and bleeds along the shore.
Now from the walls the clamors reach her ear,
And all her members shake with sudden fear,

Forth from her ivory hand the *shuttle* falls,
As thus astonished to her maids she calls."

The gentle Cowper, whose most charming descriptions are drawn from scenes interwoven with female industry, exhibits the weaver at her labor, that by a contrast between her and Voltaire his reader may infer how inestimably happier is the lot of the humble but sincere Christian than that of the courted, gifted and polished Infidel. After speaking of the homage paid to Voltaire he says,

"Yon cottager, who weaves at her own door,
Pillow and bobbin all her little store,
Content though mean, and cheerful if not gay,
Shuffling her threads about the livelong day,
Just earns a scanty pittance, and at night
Lies down secure, her heart and pocket light.
She, for her humble sphere by nature fit,
Has little understanding and no wit ;
Receives no praise ; but though her lot be such,
(Toilsome and indigent) she renders much.
Just knows, and knows no more, her Bible true—
A truth the brilliant Frenchman never knew—
And in that charter reads with sparkling eyes
Her title to a treasure in the skies."

Heathen poets represented the Destinies as three female divinities, one of whom held the distaff, another spun the thread, while the third stood by with the scissors to clip off the web of human life.

Sacred poetry, too, is full of these images which greatly enhance its beauty. "My days are swifter than a weaver's shuttle." "His staff was like a weaver's beam." "She seeketh wool and flax, she worketh diligently with her hands." "She layeth her hands to the spindle and her hands hold the distaff." "She maketh herself coverings of tapestry, her clothing is silk and purple." "She maketh fine linen and selleth it, and delivereth girdles to the merchant." "I have cut off like a weaver my life." "Their webs shall not become garments." etc. etc.

Is there no poetry in manufactures ? Then is there no poetry in life, no beauty in the practice of its charities, no sublimity in moral greatness. Wherever are found the self-devotion, the patient labor, the cheerful voice, the mild eye and the tender heart of woman, there is poetry ; and through all time, to *manufacture* has been the vocation of woman. She who has no desire to see

the loom or can look upon it without emotion, although she may weep over a romance, is destitute of the finer sensibilities of the soul and a stranger to her sex ; for she is indifferent to the most intimate companion of the toils, the tastes, the amusements, the condition and the progress of woman.

Nor because woman has left the domestic hearth and gone to the manufacturing village—following thither the loom, still clinging to it as if bound by a tie of nature—has the poetry of the calling deserted it. What shall we say of the daughter, who educated in ease and affluence, but finding her father embarrassed by the reverses of fortune, repairs to the manufacturing village and year after year in obscure seclusion applies herself to the loom, until having earned sufficient for her object, she returns to her aged parents and brightens their declining life by clearing the estate of its mortgages and restoring them to a condition of ease ? Is there nothing of romance or heroism in this ? Surely she labors for no trivial nor sordid purpose. To hoard money, or to bestow it on showy finery, comes not within the scope of her aims. What shall we say of her who, surrounded with a family of little ones, finds herself connected with a husband of no principle or moral firmness—a wretched inebriate. She too, sundering the home-tie, takes up her abode in the town to which manufactures have given an existence, and devotes herself to a life of unintermitted toil, not that she may amass wealth, but that she may provide food for her household, and by foregoing the use of their labor supply them with the means of becoming prosperous and respected. The picture which poverty presents of a woman bowed down with years, subsisting upon a reluctant charity, gives her no alarm, for she feels that she is not its prototype. Having seen her own family fed, warmed, clad and instructed, and her faithfully loved, though fallen and ungrateful husband cared for, she goes forth to bestow her last mite upon the sick and the suffering ; or if she have no mite, she imparts her kind offices, her counsels and her tears. And the rewards of both romance and real life are hers. Her children fill places of trust and respectability, and rise up and call her blessed. To such as these the true poet goes for his originals. The truth of nature and the simplicity of beauty are here. The pathos of sincerity and the earnestness of devotion are here.

Time would fail to recount the occurrences of every day life in the manufacturing village, which are fraught with poetic beauty. If the mill be not an enchanted castle nor an Oriental harem, it is the resort of cultivated and sensible females; where virtuous principles and correct habits are formed. Manufactures aim not at exhibiting scenes of distress, choosing rather to lose their poetical character than to deal in romance if such must be the conditions. The light is not indeed transmitted through painted glass into the operatives' rooms, but as it streams through the windows it lingers among flowers, and in passing extracts and diffuses their fragrance. If serenades are not heard beneath the walls, there is the hum of industry within them. If the tramp of the war-horse is not quickened by woman's encouraging voice, the galloping loom is sped on its way by her active hand. If no intrigue gives rise to a story of romance, the tale of scandal is also spared. The poetical effusions and literary articles composed in our manufacturing villages grace the pages of our annuals and magazines, and there might be found correspondents with whom Felicia Hemans or Hannah More would have been proud to hold intercourse.

Such is the poetry of our real, every day, manufacturing life. It is no unnatural fiction; but a substantial reality, daily exhibited before us, calling forth admiration, warming the heart with a true sympathy, and calculated to excite a desire among all beholders to emulate, each in his proper sphere, deeds so worthy, humanity so noble, intellect so cultivated, and devotion so generous and sublime.

We have spoken of the poetry of manufactures as connected with the affections of the heart. We believe the system contains a special adaptedness to develope some of the most beautiful of the sensibilities of our nature. In all these there exists true poetry. We lay no claim for the employment to an exemption from its full share of life's evils—its trials, its temptations, its sorrows and its sufferings. Indeed were it bereft of these, it would be destitute of poetry. For as the soil which is the most deeply impregnated with the putrefactions of organic life is best adapted to produce perfect botanical specimens, so do scenes where affections

have withered and hearts have bled and tears have distilled and hope has decayed, furnish the vital elements for the true and the beautiful and the touching in poetry. In every walk of life these abound, and connected with them is the vibrating chord of sympathy. Where were the poetry of Gray's *Elegy*, of Goldsmith's *Deserted Village*, of Byron's *Don Juan*, of Cowper's *John Gilpin*, of Burns and Montgomery throughout, but for the literal transcripts or the vivid glimpses they afford of the heart's bitter agonies? A poetic germ emanates from among manufacturing communities, which we in vain search for elsewhere. And this is wrapped up in their social character. It is the spark which follows the collision of minds in proximity. Not the proximity of cities—where families which are separated by barely twelve inches of clay and mortar are strangers; but the proximity of villages, where families dwell in congenial brotherhood: not the less compact proximity of the hamlet—where the fellow-feeling degenerates into that morbid energy which a vain curiosity expends upon the details of scandal; but the more active proximity, where the immediate value of an hour exceeds the price of an idle tale, and the monstrous conjectures of envy and jealousy are silenced by the rebukes of cheerful, bustling industry. It establishes new affinities. It opens the congenial currents of the soul. Unlike the sudden impulse of emotion which now overflows with tenderness and anon ebbs to an inaccessible distance, it flows on in an equal tide of noiseless but generous companionship. It is to the social economy what the stage-coach and the "passenger-train" are to the traveller. Mingling all, they yet deal most largely with the *raw material* of humanity. Over them a punctilious etiquette has not established its supremacy. By those who are there crowded in casual companionship the "noli me tangere" is forgotten for the "pro bono publico." The accommodating spirit of one, the good humored remark of another, the sententious wit of another, and the epigrammatic brevity of yet another knit the party into a hearty cordiality. Thus they travel on pleased with their narrow accommodations, and the expression of sadness is visible and the sigh of regret audible as one after another is withdrawn by arriving at his journey's end. It is thus that the manufacturing occupation, by bringing individuals into contiguity and by unfolding human char-

acter, by softening the asperities of tempers, by polishing rudeness and refining grossness, wins our consent to its poetic expression.

It remains to speak briefly of another poetic attribute peculiar to manufactures. This is its *magic* character. The sentiment of veneration delights in the contemplation of extraordinary human achievement. Oppressed with a sense of its own impotence, it seeks an alliance with the strong. Constitutionally abhorring the finite, it grasps eagerly after the Infinite. Gladly does the human soul read in the performances of those fashioned in its own likeness the presage which responds to its inward sense of power. Hence the pleasure experienced on witnessing life and activity suddenly emerging into new existence. Man feels himself imbued with creative energy, and claims kindred with the Deity. His finger is the wand which transforms the waste place into the fertile field; his nod, a beck to marshal new hosts into efficient action. At the voice of manufactures how has Christendom had its landscapes enriched with villages and towns of magic creation. A central organ of life, its pulsations are felt to the extremities of the globe. The cotton field smiles at its bidding, and the reaper cuts his harvests with fresh courage. At its demand the earth disgorges fuel from its bowels, nor does it withhold its most valuable ores and minerals. Mankind revive and are gladdened at its presence. The pulse of being beats fuller through its agency. The song of free enjoyment responds to the hum of the spindle.

Thus does the loom become a harp from which is rung out a full chorus of melody. Thus is much of genuine poetry extracted from the dull prose of manufactures.

v.

QUESTIONS AND HINTS.

ARE we not, as Unitarians, saying and doing too little for Unitarianism? Are we not virtually admitting, and often positively asserting, that Unitarianism is of little consequence? Supposing this true in the sense in which we mean it, is it true absolutely, is it true relatively, and is it not sure to be so construed and used as to

make it both false and injurious ? Is not Unitarianism the Gospel ? Is it not a doctrine as well as a life, faith as well as works ? Is there any danger of its being regarded too much as a doctrine by our own people, or by any ? Have our own people ever heard too much doctrine ? Have they heard enough ? Do they know enough of their own doctrines ? Do they think enough of their importance ? Are they able to explain them when questioned, or defend them when assailed ? Can they give always a reason of the hope that is in them ? Is not this defect in us, as preachers and people, one great cause of our seeming coldness, the actual indifference and inaction of many among us, and the comparative ease with which some are drawn off to other preaching and different doctrines ? While it is false that our preaching generally is wanting in earnestness, or closeness, or power, is it not true that it fails to give that clear and full doctrinal statement, or insist upon the value and necessity of sound doctrine with that emphasis, which are needed for conviction, courage, firmness, and faithfulness ?—In these questions and hints are we right or wrong ? H.

SAINT BERNHARD AND JOHN WESLEY.

At the beginning of the twelfth century the Church of Rome was at the height of its power. Luxury had crept into it, but had not yet done the work of destruction. There was in the heart of the Roman Pontiff the consciousness of unlimited dominion, with the will to exercise his power. The Head of the Church was rather a temporal than a spiritual sovereign.

Yet at this time there was a monk in a French cloister, who was mightier than the chief Bishop of the Church in his splendid palace. The name of Bernhard of Clairvaux was a name before which the false teachers and false doers of the Church trembled ; a name which was respected and honored above the greatest. There was one in that retired valley,* who watched while he prayed and

* Clairvaux was a wild, dreary, valley in the bishopric of Langres, in the south of France. It was before called the valley of wormwood (vallis

fasted, who was ever at hand to check corruption in high places and low places,—to combat error, to quiet discontent,—before whom heresy was dumb. As a ruler of the spirits of the flock, as a preserver of its order and discipline, as a controller of its energies, the monk was above the Pontiff. If the one sought to add to the pomp and majesty of the Roman dominion, the other labored to extend the saving influences of the Church, and to raise its spiritual tone. In Bernhard the reformer and conservative were united. He would make the Church pure and peaceful by keeping it above the struggles of States and kings, an arbiter, not a party.

The state of the English Church in the eighteenth century was in many points similar to that of the Papal in Bernhard's time. It was worldly, but powerful. It was more interested in State intrigues than in maintaining its spiritual dignity. It had a very decent exterior; its ministers were respectable, lived well, and did their prescribed duties; the Church was in rather better moral condition than the body of the people, and was suffering, rather than doing harm, by its connexion with the State. Still its health was deceptive; the spirit within was dead or dying, and a reformer was needed to call it into life.

To call John Wesley a reformer, in the common sense of that word, would be giving him a title which he never claimed or desired. Like the Catholic Saint, he would restore, not by destroying, but by holding on and going back to the old landmarks of faith. His was the voice which proclaimed at that time, when worldliness in practice kept pace with indifference in doctrine, the true idea of authority—the power of the simple and sincere minister to give help to his disciples and life to the world. Like a true-hearted son, he held that his mother Church was the appointed instrument to bring peace and salvation to those who would partake in these Christian blessings: and however schismatic his conduct and teachings might have seemed to those appointed to

absinthialis,) on account of its being the haunt of robbers. After the convent was built it was called "fair valley" (clara vallis.) There are some Latin lines of an old French poet which celebrate its charms, (N. Hacqueville de laudibus Bernardi.) The valley was given for a convent about A. D. 1112, by Count Hugo of Champagne, whose devotion led him to make a pilgrimage to Palestine and to become a Knight Templar. See Neander's *Life of Bernhard*. Part I. Note 5.

govern, he was himself never ready to forsake the institution consecrated to him by early love and the holiest associations.

But though there were points of resemblance in the state of the Church when Bernhard and Wesley appeared, there was a wide difference in the condition of the world at these two epochs. And this difference will account for the different influence which the two men have had upon the world, and the contrast in their methods of action and the developments of their characters. For the principal traits in the characters of both men were essentially the same. If the Saint had lived in the age of Bolingbroke and Chesterfield and Swift, his intolerant spirit might have been somewhat tempered and his demeanor much less harsh and unyielding. If John Wesley had lived before the schoolmen, no man better qualified than he to have answered Abelard's arguments by the terrors of excommunication,* or to have sent an obstinate Emperor to the wars in Palestine to atone for a tardy submission.† In the natural disposition of the two men, it is true, there was quite a remarkable contrast. Bernhard was stern and implacable, slow to forgive and unwilling to spare. His ill-will once gained, the unfortunate man who incurred it had no rest till a full and manifest repentance had appeased his offended enemy. Wesley almost realized the Christian rule of forgiving until seventy times seven, so mild was he in his temper, so indisposed to strife of the heart.‡ Treachery, to most men an unpardonable sin, was no bar to his friendship. He

* Abelard was the pioneer of the schoolmen and was the first great philosophical teacher after the revival of letters. He was the leading "Rationalist" of his time. His dialectic skill, great learning and winning manners drew together crowds of students to listen to him from all parts of the world. In spite of the prohibitions and persecutions of Bernhard and the Church authorities, the impulse which he gave to liberal thought was felt till the time of the Reformation. But he was not strong enough to stand against the mighty power which Bernhard wielded against him, and died peaceably in a French cloister.

† While the other powers of the Catholic world fell in with Bernhard's plan of a Crusade, Conrad, the German Emperor, obstinately resisted. After trying every other means of persuasion without effect, Bernhard addressed the Emperor personally after a mass before the Court. He spoke to the Emperor as a man, appealing to his fears of a future judgment, and stimulating his hopes of pardon by proposing the Crusade as a penance. Conrad burst into tears and sobbed forth, "I am ready to serve God,—he himself exhorts me."

‡ In this respect he was quite unlike his brother Charles. For instances of his remarkably forgiving temper, see Southey's *Life of Wesley*.

would receive the deceiver to his confidence with the proofs of deception fresh before him. But even this difference in disposition grew, in great measure, out of the different circumstances of the two men. The power which Bernhard possessed was of a kind to bring out the harder features of character. Sternness grows naturally out of an iron rule, and severity out of an infallible authority. And he had power, not only over the spiritual welfare of men, but over their lives and fortunes. The humbler authority which Wesley possessed was best preserved and administered in a meek and quiet spirit. Though absolute in its character, it would lose influence and respect by becoming tyranny.

The leading trait in the characters of the two men was a deep earnestness. Their devotion to their great object was thoroughly hearty and sincere. The work which they undertook was their genuine work, not a means to some other end. While life lasted they did not abandon it. They were not mere preachers, set apart by custom or by a transient youthful inclination for the defence of the Church and the promulgation of truth, but men who were called to the work, men whose whole souls were given up to the higher impulse which dictated their duty. It was no caprice which led the young Bernhard from a camp to a cloister,* from fame and glory to a thankless service in fasts and vigils, with the prospect of being soon forgotten. The purpose which he then formed was not one to be defeated by the hard experience of a monk's life. It was no whim which led the founder of the Methodists to separate himself at Oxford from friends and society and the honors of success. People might laugh at both these men, and their friends try to turn them from their strange courses; but ridicule and persuasion were alike without effect upon men so thoroughly in earnest. They had received as by an inspiration the knowledge of what was to be their true action in the world, and in carrying out this they were never weary nor faint.

They believed it was their part to teach men the supremacy of religion over all worldly interests, to restore to the Church its rightful authority, and to build up the kingdom of Christ as the

* Bernhard, as well as his brothers, was educated for a soldier. But his call to God's service by visions and dreams and pious vows was too strong to be disobeyed. And he not only became a monk himself, but made his brothers partakers in the same lot.

highest kingdom. Though other motives influenced them, this was ever their leading motive to action. Bernhard has been called "a cunning monk,"—and some of his acts show that the epithet was not undeserved. But he was cunning in what he believed the cause of God. He was cunning only where stratagem would serve his turn better than open warfare. His art is a proof of his sincerity, not of his deceitful temper. And nobody thinks Wesley insincere because he held to the Church, while he gave up some of her doctrines. In the one great purpose of their lives both these men were constant, ardent, untiring. There is something beautiful in the consistency of their latest thoughts and acts with their youthful resolutions;—the worn-out monk getting up from his sick bed to reconcile a dispute in a distant city, and then returning to his cloister to die;*—the journals of Wesley in his eighty-fifth year breathing the same spirit of trust and hope and zeal that fired the student in his College days,—a white-haired old man, preaching daily with strong voice and undimmed eye the truths and promises which quickened his young enthusiasm.† Nor does the fact that they were skilled in maintaining a fair exterior conflict with the idea of their sincerity. They were both, notwithstanding their inwardness and love of retirement, men of the world. They knew the world well, were close observers, and governed their conduct according to their knowledge. We may not call them deceivers because they did not see fit to speak their whole mind at all times, nor because they preferred to appear as well as possible. They took the world as they found it, and adapted their speech and demeanor to circumstances. And in this the customs of their Church and of society fully justified them.

It is not to be denied, that both of them were ambitious, that

* A quarrel, which threatened fearful results, had arisen between the people of Metz and the nobility of the neighborhood. The Archbishop, Hillin of Triers, called upon the dying Bernhard to come and reconcile the parties. He forgot all his weakness and disappointment and met the delegates of the two parties on the banks of the Moselle. For an account of the interview, in which the dignity and firmness of the feeble Saint completely conquered the arrogant obstinacy of the Knights, see Neander's *Life of Bernhard*, page 294.

† It was Wesley's custom to preach three times every day until within a week or two of his death.

they loved power and a high place. No monarch ever longed more for wide temporal rule than did the self-denying Saint for sway over the Church. It was a proud day for the Cistercian Abbot when a Pope was ready to fly to him for succour,* and to acknowledge the triple crown as a gift from his condescending hand. John Wesley for fifty years was a Pope to the sect which he had founded. He knew and loved his authority. All offices in the body were of his gift. He was the judge of doctrine and of practice. He could set down or put up. All discipline was from him and from his decision there was no appeal. The whole action and thought of his vast circuits were centred in him, a modest preacher like the rest. But the ambition of these men must have been subject to a higher feeling, or it would not have been content with so little pomp and display. They had that proud consciousness of superiority which disdained such worldly accompaniments as kings and nobles use to manifest their power. They had the feeling that they were made to rule. And they had evidence of their power in the unsolicited testimonies of affection which followed them, in the crowds which listened to their words, in the tears and prayers which told that there was joy in their presence.

And their sanctified ambition, if we may call it so, was aided by the remarkable talent for governing which both possessed. No men were better fitted to make laws and draw up constitutions, or to direct them when made. They were eminently practical men. They were not men to make useless regulations or to impose idle restraints. The system of discipline† which Bernhard strove to fix in the Church is clearly the system which at that time was calculated to make it pure both in doctrine and practice, to save it from heresy and to keep it immaculate. John Wesley has been called, and not without reason, the greatest legislator of modern times. His Methodist system has been a wonder to statesmen. Its simplicity is not more remarkable than its capacity for enlarge-

* In no part of Bernhard's life does his immense influence appear more conspicuous than in the time of the contest between the rival Popes, Innocent and Anacleto. Anacleto was supported by the wealthiest and strongest powers, but Bernhard's authority kept Innocent in his seat.

† This system may be gathered from Bernhard's Epistles. See Mabillon's edition of his works.

ment. Its comprehensiveness is not more singular than the ease and harmony which marked its working.

The genius of the monk was remarkably shown by his success in settling disputes, both in Church and State. He was the great pacificator of his time, notwithstanding he preached a Crusade. If a controversy arose between some restless doctors, Bernhard was sure to come in to smooth down the discord. If the parties of rival Popes divided the Church, the voice of Bernhard upon the troubled waters was the restoration of peace. If a slight civil dissension in some distant city came to his ear, Bernhard was at hand to quench the flame, and prevent it from spreading. Before his stern warnings and severe rebukes kings and prelates bowed and were silent. Not that he himself lived in peace and quiet. No men longed more for repose than both he and Wesley. Yet, by a singular fatality, they were ever restless and in action. They hated controversy, yet were constantly engaged in it. They protested against disputes, yet made themselves parties in these by their very protestations. They were always trying to make peace by means of war. They both professed to love retirement, yet could never keep in retirement. They were brought out in spite of themselves. The Abbot of Clairvaux was perpetually praying to be left at peace in his convent, and inventing new fasts and spiritual exercises to turn his soul the more away from active life ; yet no weariness which the experience of each trouble gave him was sufficient to keep him from mingling in the next which came up. Wesley declared on his return from America, that he was sated with noise, hurry and fatigue and was resolved to retire out of the world at once, seeking nothing but to be at rest. "For a long season," says he, "the greatest pleasure we had desired on this side eternity was,

*'Tacitum sylvas inter reptare salubres,
Quaerentem quicquid dignum sapiente bonoque.'*

We wanted nothing, we looked for nothing more in this world, when we were dragged out again by earnest importunity to preach at one place and another, and so carried on, we know not how, without any design but the general one of saving souls, into a situation which would have appeared far worse than death, had it been named to us at first."

The intellectual character of the two men, as it appears in their writings, consists well with their character as shown in action. They were not men of far-reaching mind, they were narrow and dogmatic, looked at questions only on one side, and had as little talent as fondness for keen or profound argument. They were too fond of authority to inquire freely, and too practical to love ingenious speculations. Theological discussion was not their province, though they were constantly driven to engage in it. Men of little zeal and less influence would have worsted Wesley in argument, and Bernhard with all his daring knew too much to come into the lists with Gilbert and Abelard. They were satisfied with their faith, and what they sought was not to reason about it or to prove it, but to propagate it.

Neither of them did much for or against theology. Say what the "watchman" of the Church would, the doctors of the Church would speculate, and discourse and write, and excommunication and persecution were a weak argument against their opinions. Calvinism suffered little from the blows of the founder of Methodism, and if the Arminian theory rested upon his reasoning, it would find few supporters now. Theology was not their province. They were practical men, and their influence upon religion and the world was that of actors, not of thinkers.

Bernhard lived at a time when he could exercise an immense influence. In the day when books were in manuscript and the spoken word alone could move men, the great preacher was the great man. And from the record of its effects, Bernhard's eloquence must have been wonderful. Add to his power in hushing rebellion, in exciting zeal, in overawing the proud, the other attractions of the man—his austerities, his simple habits, his superiority to worldly dignities, his unaffected piety, and we need not wonder that he was known so widely, that he was endowed with Apostolic authority and the sanctity of a miracle-worker, that a grateful Church should canonize him. Wesley in his more enlightened age, with equal gifts and graces, could have but a very inferior power. A sect indeed could call him leader, but this was comparatively small and poor and numbered scarcely one of the honored of the land. Few of his brethren in the Church knew of his

movements, and fewer still cared for them. To most he was a weak fanatic. Books were written to ridicule him. To none was his right arm an arm of terror. He was as eloquent and moving as the Catholic monk, crowds were in tears around him, and blessings followed his path ; but when the great or the proud heard him, they came to laugh and went away untouched. Yet his influence, small as its aggregate was at that time, has been in its results greater than that of the great Bernhard. For the latter was merely the " great man " in his own time. He did nothing by which posterity will remember him, nothing to isolate him from his age, to set him apart as a distinct worker. The founder of a sect stands out from the great body ; he is not lost in the mass.

And Bernhard has taken his place in the catalogue of Saints, illustrious with them, but not apart from them. Who knows or cares for him now ? His life fills a paragraph in the Encyclopedias. His writings are dust-covered folios in a dead language. The school-boy hears his name, but can only find out about him that he was a great man once, and preached up a Crusade. The pious Catholic prays for his intercession, but calls upon a hundred others in the same breath. His fame has departed, and his name alone survives upon the Church's record. Wesley needs no place in the calendar to secure an immortality. A sect of Christians, as wide-spread as Christianity itself, revere his name and rejoice to call him father. The praise of his zeal and piety is in all their churches. And where his name is known, his life and character are familiar. He lives in the hearts and lives of his followers. He is to Methodists what Luther is to Protestants. And more than this. The practical direction which he has given to piety has gone out from his sect into the action of the Christian world. It has turned men away from wranglings about doctrine and faith to charity and earnestness in Christian endeavor. The echo of his words comes back to us from the isles of the sea. His missionaries are in the East and the West. Generations of those who will never hear the name of the Catholic Saint are rising up to call him blessed. He has left his mark upon the world, and every day deepens and widens it. He has rested from his labors, but his works still follow him.

C. H. B.

THE IMPORTANCE OF RELIGION.

A SERMON, BY REV. AUGUSTUS C. L. ARNOLD.

LUKE x. 42. And Mary hath chosen that good part, which shall not be taken away from her.

THE deeply rooted habit of considering Jesus Christ apart from all those human sympathies, which are justly deemed honorable to our nature, is a serious obstacle in the way of forming a proper estimate of his character. In the splendor and majesty which habit has associated in our minds with the idea of the Son of God, we lose sight of the virtues of the Son of Man. But when we banish our prejudices, and look upon the beautiful picture of his life, as it is delineated on the pages of the faithful Evangelist, we discover a character entirely new,—a freshness and vividness, an attractiveness and loveliness, a gentleness and simplicity, which awaken our highest admiration and love.

His intercourse with the family of Lazarus forms one of the most beautiful parts of his life. The depth and purity of affection which he here evinces, his strong attachments and tender solicitude for those around him, bring him home to our hearts, and give him a place in our warmest and deepest affections. In the bosom of this amiable family Jesus frequently found a home. And when his heart was wounded and made sad by the ingratitude of that world which he would bless and save, he found a soothing cordial in the kind attentions of Lazarus and his sisters. His oft-repeated visits to their peaceful dwelling in Bethany were ever hailed, we have reason to think, with emotions of the highest pleasure. Yet no partialities to his friends, nor their attentions to him, could make him forget for a moment the great object of his mission. Wherever he was, he was the teacher and guide, as well as the cherished friend and associate. He rebuked and warned, yet with such inimitable delicacy and gentleness, that they could not but love him more deeply, while they smarted under his just reproofs.

Martha and Mary were equally sincere and devout ; their attachments to Jesus were equally strong. The error of Martha, there-

fore, was not a sin. It pertained to the judgment, rather than the heart. She was anxious that her illustrious guest should be honorably served, and hence busied herself unreasonably about her household duties. Jesus, seeing the unnecessary arrangements which she was making, said to her; 'Martha, thou art too much troubled about these comparatively trifling matters. You give yourself needless anxiety on my account. My wants are few, and easily supplied; for I came not to be feasted and served, but to instruct and to save the world. One dish of food, and that of the simplest kind, is all that is needful. Mary has chosen a wiser part. She has neglected those unnecessary courtesies, which, however much the world may esteem them, I can well dispense with, and applied herself to the subject of religion; being anxious to gain that divine knowledge—that spiritual food, which, not like the meat that perishes, endures to everlasting life.'

If it be true that the Christian religion is connected with all the interests of the soul both for time and eternity, if it be the only power that can raise us above the events of life and give us stability in the midst of an unstable world, then all other considerations dwindle away before it into absolute nothingness. No one who believes the soul to be the nobler part of man will deny, that the claims of religion are paramount to all others. "Mary hath chosen *that good part*," says Jesus; the unwearied pursuit of religious truth—the cultivation of her moral nature—the acquisition of intellectual wealth; and this "shall not be taken away from her." The inference which we draw from this language is, that religion is a matter of the utmost consequence; and that it would be wise in us, often to turn aside from our business and our pleasures, and lend an attentive ear to its salutary counsels.

'But why,' one may ask, 'why should I give my attention to religion? What is *it*, that it should break in upon my business and pleasures, and disturb me in my gainful pursuits? What claims can it have to my regard, above the world in the midst of which I live, and which I so much love? What right has it to meddle with my affairs, and to speak out in such authoritative tones, of what is right and what is wrong—of what I *must* do, and what I *must not* do? Ever are these questions in the heart of the *worldling*. To him religion has few charms, and is always an

unwelcome visitor; for it breaks the spell in which he has been bound, it disperses the illusions which had cast a deceitful radiance into his soul, and tells him the terrible truths, that he has a conscience and that a righteous retribution awaits him in the future.

We answer, in the first place, that the Christian religion is important, as it respects its relations with our condition in the present life; and, in the second place, that it is infinitely important, as it respects its relations with our condition in that life which is to come.

I. Religion would be an affair of vast importance, did we consult merely its results in the present life,—its beneficent influence on man and on society. But I speak not now of the influence of religion on society, in keeping alive in all classes a principle of justice, and thus compelling them to respect each other's rights. I do not speak of it now as essential to the prosperity and peace of communities; but rather as it respects the individual. I would address myself to men and women, who are responsible in their own persons to the tribunal above.

Man is subject to continual change. Life itself implies this. To say that man lives, is only to say that his earthly existence is a series of changes—a succession of scenes, which pass on like the representations of the theatre. Yet not wholly like these do they pass. These are but fictions; while the scenes of life are scenes of solemn reality, and their record remains on the undying soul. No situation in life can be conceived of, which is secure from reverses. Health speaks to us of disease; and joy reminds us of sorrow; and pleasure tells us of the hour of pain. Poverty and the hovel frequently become the portion of sordid avarice, in exchange for vast wealth and a splendid mansion; and life, dear, cherished, and, I had almost said, *deified* life—for what do we worship more than life?—*life*, even, vanishes as a phantom; and as its brief portions crumble away, as its weeks and months rush by, they warn us of the season of decay and the night of the grave. The greatest prosperity always has reverses to fear. "Is not this great Babylon which I have made," said one of the mightiest monarchs of the ancient world; and he thought he stood *secure*, above the clouds, where the sun would always shine and no storms ever reach him, and he boasted of his greatness; but

anon he was a homeless maniac, wandering in the forests, and herding with the beasts of the field. Prosperity then, even in its highest degree, is by no means firm. Like the sun, it is often obscured by the clouds which its own brightness has attracted around it.

Now in all these changes we need the supports and counsels of religion. Without her we wander in darkness, and are ever liable to fall. But with her we walk securely, firmly. And what a comfort, my brethren, what a comfort it is to us, when the world has disappointed all our expectations,—when it no more responds to our sympathies, when its radiant hues have departed, and it seems to us a waste, howling wilderness, when we are weary of its vaunted pleasures, its vain amusements, its unsatisfactory pursuits, and, above all, of its heartless professions and base hypocrisy,—what a comfort it is, to have a friend, a counsellor, who can open to us a more satisfying prospect, and present to us another class of objects, which shall not so severely disappoint our hopes nor so terribly outrage our affections. Such a friend we have in religion ; at least, if such be our choice—for it depends on ourselves, whether religion be our friend. For the loss of the world she will console us with the hope of heaven ; of earthly glory, with the promise of an unfading crown in the paradise of God ; of riches or whatever portion of property we may have had, with the assurance of a treasure incorruptible and immortal ; and for the loss of the loved and the loving, she will give us a glimpse of heaven, where the sun of friendship never goes down and where the tie of affection is never broken.

If we have only been faithful to the obligations which religion imposes ; if we have been honest and just in our dealings, and charitable and kind and disinterested in our intercourse with men ; if we have sought to bring all our passions and appetites under the control of reason and conscience, and our views, feelings, habits, and affections into the order of virtue ; if we have remembered and feared and loved God ; if we have sought to make our souls the reflections of heaven's purity ; in fine, if we have studied to realize in ourselves the excellence which shone in the character and example of Jesus ; there is no power, nor circumstance, that make us wretched. Come what may, we are immovable ; we

stand on the Rock of Ages. We have chosen that good part, which shall not be taken away from us. We have *within us* those sources of bliss, which the world can neither give, nor take away,—those fountains of peace, which neither poverty, bereavement, sickness, nor even death can dry up.

But were man a stranger to adversity ; were the world always bright with hope, and had no cloud ever gone up to dim the splendor of its sky ; were human life one even flow of prosperity ; were there no reverses to fear, nor bodily pains to dread ; in a word, were every physical want supplied ; there would still be a need, a pressing need of religion. There is a *soul*, which has its relations, and wants, and infirmities, as well as the body ; and these religion alone can meet. The mind, the undying spirit of man—what a world of mighty thoughts, and divine aspirations, and unbounded desires ! It sighs after the Infinite and Eternal, and finds the creation too small to satisfy its demands. The immortal mind needs supports which the world fails to afford ; it longs for a peace which neither gold nor glory can purchase. It goes forth into the illimitable, in search of objects which will answer to its own ideal of good. Seeking a realization of its visions of excellence, it wanders through eternity. Can you say then, can you *think*, my brethren, that the *soul*, which traverses the universe ;—which travels backward through the ages, and holds communion with the spirits of departed generations ; which in its contemplations leaps from star to star, from sun to sun, from system to system, through the immeasurable regions of space ; and which is destined to live, when the heavens shall depart as a scroll, and the earth be dissolved by fire ;—can you think, that such a soul may be satisfied with this poor world—this brief, vanishing life—these momentary bubbles of joy ? No ; you cannot think thus. There is a world of affections treasured up in your hearts, which finds no response nor sympathy in the world of sense without. The infidel himself finds the world *too poor*, and, while he ridicules religion and scoffs at its solemnities and affects to regard it as a trifling matter, an inward voice rebukes his stupendous folly, and speaks out in earnest tones in defence of religion. No ; the *soul*, the immortal soul cannot confine its soaring thoughts to this little earth ; and its wandering desires can find no rest, but in humble submission to, and in close union with Him, who filleth all in all.

II. But, in the second place, religion is important, as it respects our condition in the future life ; or, in other words, it is important as a preparation for death. And here I would not speak in exaggerated terms. I would not excite groundless fears, nor throw imaginary terrors around death and the grave. But is it not true, that after death cometh judgment ; and does it not therefore become us to inquire, by what means we may avoid the pains and obtain the recompenses of eternity ? I say not, in this connexion, what will prepare us for a happy departure from this world ; but I know—my brethren, you know—what will *not* do this. Sin will not prepare us to die well. When the sinner,—he who has lived without having the fear of God or man before his eyes ; who, to get a little wealth, has wronged the widow and orphan, and ground the face of the poor, and taken advantage of the inexperience and ignorance of those with whom he has dealt ; who has scoffed at religion, ridiculed piety, outraged conscience, and disregarded every warning from on high ; when such an one comes to die, there is a terror around the bed of death. Such an one is not prepared to die. His last hours will be hours of anguish. The past glides in rapid review before him ; but what a dismal picture ! Ruin, desolation, death stand out there in appalling colors. The blessings of grateful hearts, hearts that have been gladdened by his charities, do not follow him ; but the execrations of an injured world ring in his ears, as it were a summons to the bar of God, anticipating his future doom. And if the past be such a terrific picture, what must the future be ? The future is always the maturity of the past ; a creation formed from its materials ; a reality, of which the past was a type ; a *fruit*, of which it was the seed. What, therefore, must his future be, if it take its complexion from the tenor of his life ? An ocean, heaving terribly with storms, and covered with clouds and darkness ! And as he launches forth upon it in his frail bark, he hears in the distance the deep mutterings of the thunders, and sees the gleamings of the lightnings of retribution ! Will it not, my friends, will it not be a fearful thing, for such an one to die ?

It is religion, then, and religion alone, that can support man in life, and take away the sting of death. The man of piety has sublime and elevated views of God. He knows Him as the Father of his spirit, his truest Friend and Benefactor. In all life's

changes and toils and troubles he feels, that there is in the universe one Being in whose bosom he can safely repose. Religion, as a faithful friend, attends him every where, and every where it opens around him new sources of enjoyment. It throws new charms around his earthly dwelling, and sheds the radiance of heaven over the whole scene of his life. He has no fear. Be life or death before him, he is equally prepared. He has made the wise choice,—laid up treasure in heaven, and secured his everlasting interests beyond the power of time. With the utmost composure he lays himself down upon that bed, from which he shall never rise again. Draw near now, ye faithless, ye indifferent, ye sordid, ye sinful men ! and behold how a Christian can die. Come, press around, ye sons of error and of darkness ! and witness that sublimest of all spectacles, the believer's triumph over death. With tranquillity he arranges his temporal affairs, commits his children with confidence to the protection of their Creator, and drives from his soul every care of earth. 'Now,' he exclaims, 'I have done with the world. Ye deceitful and empty objects of time, which I have too long pursued and loved, come not to trouble me more. Ye shadows of mortality, begone ! come not in between me, and Him who is now the only light of my soul.' Listen now to the last counsels of his trembling voice,—that voice which already sounds as if it were not of this world. Ye young, who have set your hearts upon illusive pleasures and the frivolities of the world ! hear him describe their emptiness, and declare how utterly unworthy they are to receive attention from man. Ye skeptics ! hear him speak of the precious promises and high hopes and mighty encouragements of that religion, which ye in your foolish pride cast away as an idle dream. 'O eternity ! eternity ! transporting thought ! that alone can measure my joy. Its glories are already revealed to my view ; and voices, as of angels, whisper sweetly in my ear.' He lingers for a moment, as the setting star, on the verge of time. A light, as from heaven, and a smile, as of a seraph, pass over his features, and his triumphant spirit is reposing in the presence of his God. How calmly he passed away ! The sun, after finishing his course in the heavens, descends with a serene and tempered majesty to his repose,

"Embosom'd by the purple West."

So, with a mild and steady splendor, the Christian goes down to the grave. To the grave? No. While the sun appears to be setting in darkness, is he not rising with increased brightness on other lands, and carrying joy to other hearts? Thus the Christian, while he disappears among the clouds which gather their long and shadowy forms on the confines of the world, is beaming as a new star, with accumulated splendor, on the horizon of eternity.

“How blessed the righteous when he dies!
 When sinks a weary soul to rest,
 How mildly beam the closing eyes,
 How gently heaves the expiring breast!
 Farewell, conflicting hopes and fears,
 Where lights and shades alternate dwell!
 How bright the unchanging morn appears!
 Farewell, inconstant world, farewell!
 Life's duty done, as sinks the clay,
 Light from its load the spirit flies;
 While heaven and earth combine to say,
 How blessed the righteous when he dies!”

In conclusion, my brethren, let me ask, Have you chosen this “better part?”—this portion, which shall never be taken away from you. Do you embrace every opportunity to converse with Jesus? Do you sympathize with his character? Do you meditate, as often as you should, on those great truths and principles which he uttered with his lips and illustrated in his life? Or are you careful and troubled about many things—things of trifling moment—vain amusements—sinful pursuits? What vast folly—I am constrained to say it—what vast folly to busy oneself so much with these worthless trifles, to the neglect of that which is of infinite importance. Men, for the most part, acknowledge the importance of religion; nay, they speak gratefully of the privileges which they enjoy; and yet these very privileges they continually abuse, and this religion they dishonor every day. They thank God with their lips, that he has given them opportunities for improvement, and yet these very opportunities they disregard, and choose rather to spend their time in frivolous amusements than in the acquisition of intellectual wealth. With such persons I cannot employ other than the language of solemn and earnest expostulation. I cannot but say, You have reversed the order of Providence. God demands—aye, and the interests of your souls demand—that the best of your years and the most valuable portion of your time be devoted

to intellectual and moral culture—to the service of God ; and yet you give them all to the world, to pleasure, to business !

The ancient Israelites, forsaking the worship of Jehovah, brought their religious offerings and laid them on the altars of Baal, their idol-god. But when in the hour of their need they wished their god to manifest himself and come to their rescue, there was no voice that responded to their cries. “ O Baal,” they exclaimed, “ hear us ;” and they leaped upon the altar in despair, and cut themselves with knives ; but their god was powerless ; there was no voice, nor answer. Thus, O ye worshippers of the world, ye sensual, and earthly men ! thus will it be with you. The time will come when you will need a happiness, inward, spiritual, intellectual. In vain will you apply to the world for peace. It has it not to give. The idols which you have worshipped will not respond to your cries. Wealth, honor, dignities, all these will be tarnished and have ceased to give you satisfaction, or they will have forsaken you and be vanishing in the distance. O, as you would not be left desolate in the hour of your need, make that choice which wisdom recommends. Then will you enjoy rest, and peace, and security. Yes, that rest which the world knows not of shall be yours ; rest such as angels have in the paradise of God ; rest, which God only can give, and Christians only enjoy ; rest eternal, because God who gives it is eternal.

THE GOODNESS OF GOD.

THIS doctrine is accepted by every Christian denomination. They all believe that God is good ; perfectly good ; as good as it is possible he should be ; without any limitation to his goodness but that of impossibility. On this important point are all Christians agreed. But in reasoning from this point of doctrine they differ widely. Two Christian denominations have made very great account of the doctrine of the Divine goodness—the Hopkinsians and the Universalists. It is their favorite theme. In discussing it they are strong, animated and joyful. But the purposes for which

they employ this doctrine are distinct and very dissimilar. The Hopkinsians have used it for the purpose of proving the doctrine of Divine decrees; the Universalists, to prove the final happiness of all men. The former have been accustomed to hold the following train of reasoning:—‘God is infinitely wise, and knows what system is the best; he is also perfectly good, and therefore disposed to adopt the best plan of creation and providence; he is moreover omnipotent, and consequently able to accomplish whatever he prefers and desires. The conclusion from these premises must be, that the best possible scheme of constituting and administering God’s universal kingdom has been devised and fixed certainly and immutably. All things then succeed as already decreed, and immutable impulses rule us. God has decreed whatsoever comes to pass, for otherwise he might be disappointed and unforeseen contingencies alarm him.’ Thus the Hopkinsians. The Universalists take up the argument in the same shape and dress as the Hopkinsians; dwell upon it with the same confidence and satisfaction; and turn it to the account of proving man’s final and universal happiness.

The argument is plausible. It seems to prove, first, the doctrine of Divine decrees and, secondly, the salvation of the whole human family. The Hopkinsians stopped with the first result; the Universalists go through to the last. But has not each of these parties made some mistake? Are the premises of the argument adequately understood? It is on all hands conceded, that God cannot accomplish impossibilities. There is always a perilous liability to error, when we reason wholly from abstract principles. We want facts in connection with them, and should never rest in conclusions which these do not justify; they are the beacon-light by which our course is to be guided. Reasoning abstractly from the perfect goodness of God, we might never arrive at the conclusion, that he would have produced such a place as our world. We should not be willing to admit the possibility of so much imperfection, iniquity and suffering. Yet all this is consistent with the perfection of God. The world could not have been made better than it is. It might have been different, but not more perfect. Some evils doubtless might have been avoided, but it must have been at the expense of some others, direct or indirect; which would, on

the whole, have been no gain, but a loss. Most of the evils incident to this world result from the fixed and uniform tendencies of elementary nature. The world has a *constitution*. It was produced, and is governed, by a general providence. That God's providence is general, we have irrefragable evidence. All our calculations are made on this principle. All our knowledge of the world stands on this ground. If the world had not a constitution, it would be impossible for us *to know* any thing about it. We could employ no *means* with any prospect of success. The cultivation of the earth would be no more likely to give us bread, than roving the forests or lounging on our beds. Idleness would stand on a level with industry. But we know that the tendencies of nature are uniform; "the earth is weighed in a scale, and the hills in a balance." All its forces and movements are equable; they change not.

Providence, then, is general, that is, *constitutional*; at least, to a certain extent. And this extent must be broad, or we could not make our calculations as we do. Now if God's providence be general, it follows that it is for the best that it should be such. God, in his perfection, has so ordained. But Hopkinsians and Universalists reason on the principle of a particular providence in all its parts. Hence they obtain their conclusions, that every event is individually decreed, and that every evil is designed to be the means of a future and over-balancing good. But neither of these conclusions can be obtained from the doctrine of a general providence. In such a providence there are no particular ends. Every thing is general—the end, as well as the means; and the assumption that every evil is the designed means of a future good, is an inconsistency. It recognizes a general providence. A particular providence first introduces the evil, and then a general providence takes it up and turns it to a good account.

The doctrine of the goodness of God, therefore, does not prove either that individual events are decreed, or that evils are the means of future good. There are doubtless many evils which are not balanced by the future, but, so far as balanced at all, by the past. God's work is perfect, but "who can find it out after Him?" Let our confidence be firm and unshaken. We may believe that whatever is, is a part of that providential system which is the best possible. We must reason from facts in connection with abstract

principles. Both the word and providence of God promise competence to the industrious ; wisdom to those who seek for it ; a reward to those who " do good and communicate ;" and the life everlasting to those who fear God and obey the Gospel of his Son. And with this doctrine let our thirst for speculation on the point under consideration be satisfied. Let us rest in the truth, " that who ever doeth wrong shall receive of the wrong which he hath done ;" and that the way of righteousness is the avenue to peace, glory and immortal felicity.

S. F.

THE TRINITY NOT A DOCTRINE OF SCRIPTURE.

A friend has permitted us to publish the following letter written by a gentleman who was formerly a Trinitarian minister, but was obliged by his examination of the Scriptures to reject the doctrine of the Trinity from its want of foundation in the Bible. It is worthy of perusal, both as a genuine account of a change of belief, and as an indication of the true reply to the argument which the Trinitarian adduces from Scripture in support of his faith. Ep. Misc.

If the following statement of facts in my own history and experience will in your judgment be of any service to the cause of truth, it is at your disposal. While a Trinitarian, I was often embarrassed with the apparent contradiction in the notion of three distinct persons in one God ; but used to compose my mind by resorting to the common method of wrapping it up in mystery. I conceived that it must be so ; but could form no definite ideas of the subject. For many years I have had an ardent love of the truth, and have been willing to give up preconceived opinions for the sake of knowing the mind and will of God. In the course of my inquiries I perceived that great stress is laid upon the fact that Jesus Christ is the Son of God, and consequently examined Dr. Watts's notion of the pre-existence of his human spirit ; but was rather checked by the following caution by a learned brother,— " Beware ; it is dangerous ground." I also reflected upon the

notion of some able modern Trinitarians, that the Sonship is founded on the humanity merely ; but still did not relinquish the former belief of an eternal generation.

At length, the question concerning the proper foundation of the Sonship was about to be formerly discussed in the Ministerial Conference to which I belonged, and it was necessary that I should be prepared to take a part. And in endeavoring to settle my opinion and be ready to give an intelligent answer, I began seriously to doubt the whole subject of the Trinity. I perceived that there were very formidable objections to the doctrine of Christ's eternal Sonship ; and yet if this were relinquished, a great portion of the testimony on which I had relied must be given up. By this time my mind was so arrested that I could not be quiet, and accordingly I resolved to investigate the entire subject and abide the result. I did so ; and after a few months became perfectly satisfied that the Trinitarian hypothesis cannot be sustained by the Scriptures. Of the many passages claimed by Trinitarians I found that only twenty-five or thirty had any particular bearing upon the subject. These I classed together ; and then examined them singly, candidly and thoroughly. In reviewing the list, with the question before me—does this teach the doctrine of the Trinity and the deity of Jesus Christ, I became convinced that one and another did not teach it, and crossed them. The first going over resulted in the crossing of a great portion of the list. The residue I reexamined at different times, crossing such as I found to fail of proving the doctrine. And thus I proceeded till I was constrained to cross the whole—till I deliberately arrived at the conclusion, that this hypothesis is not fairly sustained by a single passage in either Testament. While, on the other hand, I found the doctrine of the simple unity of God, and of the desired and subordinate existence of Jesus Christ, clearly affirmed in a multitude of passages, which I had also carefully collected and arranged. The more I examined these, the more explicit and definite they appeared. I was therefore constrained to give up my belief in the Trinitarian theory, and to embrace the Unitarian.

In respect to the argument from the Scriptural *titles* given to Christ, I found that the title, *Jehovah*, is never given to him—no, never ; that the title, *God*, is given him in a few instances, but in

a modified, or subordinate sense. The argument from the ascription of Divine *attributes* to him, I found to rest in mistake ; there is no ascription of either of these attributes to him in the *absolute* sense. The argument from the ascription of Divine *works* to him failed also ; because these works, though truly Divine, were performed, not in his own strength, but by the power of God given or communicated to him for the purpose. The argument from the ascription of *worship* to him was equally inconclusive, because it no where appears that *supreme* worship was ever claimed by him, or given to him ; the worship to which he is entitled is modified, or subordinate. And the argument from his *equality* with God, which is based on two passages, I found it necessary to reject, the one containing a false charge by the Jews, and the other a mistranslation. Thus the whole superstructure was undermined. And I became, about six years ago, a decided Antitrinitarian, and have so remained ever since, *without a doubt*. Blessed be God for the light which I have received.

J. C.

A SABBATH MORNING AT PASCAGOULA,

ON THE GULF OF MEXICO.

PASCAGOULA is the favorite watering-place of the Mobilians, and lies on a bay which is separated from the Gulf of Mexico by an island called Horn Island, sixteen miles long and only half a mile broad. In summer time a certain mysterious music is often heard there, which has been ascribed to various sources. Some suppose it to come from the drum-fish, others from a rock under the sea, others from a certain conformation of the shores, and some love to fancy it the murmur of an Indian ghost. I have never myself had the felicity of hearing it with my bodily ears, though I have listened under what seemed to me must be the most favorable circumstances. The evening on which I was rowed across the bay on my return was one of the most pure, balmy, heaven-breathing hours I ever spent with Nature, and as I looked up to the brilliant,

star-crowded sky, and down into a second, seemingly separated from it only by a thin transparent film, and we seemed in our little skiff to hang in the centre of one vast circumambient ærial sphere, I said to myself, 'Ah, I have caught the secret of the mysterious music—

'T is but the music of the spheres
Made audible to mortal ears.'

Sweet, sweet Pascagoula! so lovely and lone!
Fain would I, at parting, breathe back one faint tone
Of the witching, wild music that floats round thy shore,
And will float through my memory till memory's no more.
Fair hours! with what peace o'er my musings ye steal,
Too deep to confess, yet too dear to conceal!
O Nature! thy Sabbath—I spent it with thee,
In the still, solemn woods—by the silent, glad sea.
As sweet to my ear was the hymn of that morn
As if angels were singing Creation just born.
And angels *were* singing; thine angels, O Thou,
To whom winds and waves chant and the trembling leaves bow.
Though no human priest's accents arose on the air,
Yet the presence, O God! of thy spirit was there.
The pine with its ocean-like, spirit-like tone—
How plainly it told that I was not alone!
And was not that green, old, moss-garlanded tree
Arrayed in its robes as a priest unto Thee?
And did not a sweet choral melody rise
From woodland and waters, from shore and from skies?
And on the far marge of each sandy, green isle
Did not the calm spirit of gratitude smile?
And with her own lips did not Peace kiss the strand,
As the wave glided silently up o'er the sand?

* * * * *
Sweet scenes! Happy hours! I must bid you farewell!
Yet aye in my memory your spirits shall dwell.
And often at eve, when the moon of young May
Beams down on my own Northern waves far away;
And often at morn, when the breeze and the light
Draw the curtain away from the dreams of the night;
And often at noon, when the birds and the bees
Hum a drowsy, sweet tune in the grass and the trees,
In the dim, solemn woods—by the silent, glad sea,
Sweet, sweet Pascagoula, I'll still think of thee!

THE CHRISTIAN LIFE NOT AN EASY LIFE.

THE life of the Christian, the life of piety, purity, self-denial and benevolence, is not that easy, sunshiny and untroubled life it is sometimes represented to be ; a life in which there are no obstacles to be surmounted, no enemies to be resisted, no dangers to be avoided ; a life that glides smoothly and almost imperceptibly onward, and ends at last in a glorious rush of light that presages the rise of an eternal day. He who would attain to the summit of Christian excellence, and would fit himself for the duties and enjoyments of the spiritual world, has a work to perform which will task to the utmost every energy of his soul, and call for the exercise of untiring perseverance, unshaken fortitude and invincible courage. The difficulties that attend upon the Christian course are neither few nor small ; it is vain to overlook them, and useless to think of avoiding them.

The Scriptures uniformly represent the religious life, not as a life of ease and inaction, but as a struggle, a contest, a warfare, in which all our powers of resistance, all the might of virtuous principle and all the energy of an indomitable spirit, will be called into exercise. They declare that the path which leadeth to heaven is a narrow and thorny path, in which there are no couches of silk nor beds of roses for the weary traveller to repose on and lose in dreams the object of his exertions, a path whose steep and rugged ascent tries the strength of the strong and discourages the feeble and fainting spirit. The Christian's crown of glory, they tell us, is a crown of thorns, a crown that is to be won, if won at all, not by a few aimless, desultory exertions, much less by folding the arms in indolence and indifference, or by trusting wholly in the aid of God's spirit to gain for us the prize without any effort on our part ; but by long continued and strenuous endeavors, by making many costly sacrifices and enduring many hard privations, by surrendering all earthly pleasures and pursuits when they come into competition with higher objects and nobler occupations, by submitting willingly, if need be, to obloquy, insult and persecution, by taking up the cross of our Master and following him through evil report and through good report, through

perils innumerable, through the most severe and afflicting trials, through loss of property, loss of friends, and loss of all but God's favor, through the dark valley of the shadow of death, to the glorious world beyond, the endless peace and bliss of heaven. How full are the Scriptures of instruction and exhortation on this subject. With what earnestness do they command us to labor not for the perishing things of earth, but for the eternal realities of heaven, to seek first the kingdom of God and his righteousness, to work out our own salvation with fear and trembling, to clothe ourselves in the whole armor of the Gospel, to watch and pray and press continually onward. They do not tell us that we can do nothing for the salvation of the soul; but that, with the Divine aid, we must *do every thing*. They tell us that there is a battle to be fought, a victory to be won, before the prize of eternal glory can be ours; that we must be tried, as gold is tried in the furnace; that we must count all things as worthless, "if so be we may win Christ and be found in him;" that we must be armed and thoroughly furnished for the great work of regenerating the character, and fight valiantly the battles of truth against all the powers of evil. They inform us of the nature of the work we are to do and the contest in which we are to engage. They point out to us the assistance we may hope for in God's all-powerful spirit, the promises, motives and warnings that are provided for us in his word, the honor and reward that will follow success, and the misery and suffering that attend upon defeat. They tell us of the bad habits that must be rooted out, and the good habits that must be established, of the temptations to be resisted and overcome, of the perils to be met and subdued, of the sacrifices to be made, and the pleasures to be given up, and the labors to be undergone, and the wrong steps to be retraced, and the follies to be lamented, and the sins to be repented of. In a word, they impart to us all the instruction we need in the accomplishment of the great work of life, they hold out to us all the motives which ought to influence us, as rational and immortal beings, faithfully and thoroughly to perform it, and they promise us all necessary assistance for our support and encouragement. Is it not clear from these declarations of Scripture, that the Christian life is not that easy life which some have imagined it to

be? Unless difficulties and obstacles encumbered it, the Scriptures would not have been full of such exhortations to work, to watch and to pray against temptation, such commands to contend long and earnestly against foes without and foes within, to fight the good fight of faith and conquer in the glorious contest. If there was no toil to undergo, why command men to work; if no trials to pass through, why exhort men to patience and resignation; if no afflictions to be endured, why offer consolation; if no enemies to be conquered, why point out the means of defence and victory? It cannot be an easy thing to live up faithfully to our Christian profession, if we believe the declarations of the Scriptures.

The nature and essential characteristics of the Christian's life show that it cannot be an easy life. For what is this life? What is it to be a Christian? What are the duties, the sacrifices, the labors which a profession of faith in Jesus implies? It implies, first, sincere penitence for all our sins, with a renunciation of them and a determination to live henceforth according to that divine law which hath been graciously given for our guidance. And this is no easy thing. It is not an easy thing, to feel that deep sorrow for our transgressions which shall lead to reformation. It is not an easy thing, to tear off that veil which hides from our gaze our true characters and behold our abuses of God's favors, our ingratitude and sinfulness, in their proper light. It is not an easy thing, to feel remorse for a crime which perhaps has increased the amount of our treasures, gained for us the applause of the world, or satisfied some importunate passion or some craving appetite. Or, even if that remorse is awakened in our breast, it is difficult so to restrain and conduct it that it may work out for us reformation of character. Indeed when we consider all that is involved in the idea of Christian repentance—how it implies the most deep and unfeigned regret for our repeated transgressions, how it enjoins upon us restitution when it is in our power, how it commands the renunciation of our besetting and most deeply cherished propensities, and will not suffer one evil habit or passion to nestle in our breast—we cannot admit that the life whose very first step is penitence and reformation can be an easy life, unaccompanied with pain, unencumbered by sorrow.

The Christian life cannot be an easy life, because it is a life of prayer and communion with God, and no one needs to be told how difficult it is amid pressing cares and worldly engagements, with pleasure, ambition and gain all taking up our thoughts and occupying our hearts, to hold that sweet and heavenly converse with our Creator which the relations he sustains towards us require. No one needs to be told, that the spirit immersed in earthly pursuits does not willingly soar on the angel wings of contemplation to the Source of light and happiness; or if by chance in some moment of inspiration it mounts up like the lark to its native seat, it is soon brought back again by the ties that bind it to earth. All who have ever prayed must have experienced this difficulty, and have mourned over it as one of the sorest trials.

The Christian life is a life of temptation, and therefore it is not an easy life. Every thing in the world about us, every thing in our own souls, every blessing God has given us, every affliction he lays upon us, every appetite and passion he has implanted in our nature, every circumstance in our condition, is a trial to our virtue. We cannot take a step in the world without being exposed to temptations. We meet them amid the busy haunts of men, and in the quiet retreats of our leisure hours, in our families, and in private, in joy, and in sorrow, in sickness, and in health, in prosperity, and in adversity. They come upon us when we least expect their approach, and battle against our virtuous principle when we are indulging fond dreams of security. They are sleepless, crafty and powerful enemies. They steal upon us, as the gentle wind steals through the green foliage, hardly moving a leaf or uttering a sigh. And not before they have triumphed over our virtue and bound us in chains of iron, are they revealed to us in all their fearful proportions. Surely while beset with such adversaries it cannot be easy to preserve the purity of our souls untarnished and their liberty unimpaired.

The life of the Christian is also a life of improvement, therefore it is not easy; for what is more difficult than to subdue our natural propensity to indolence and press on heedless of toil, in the rugged path of Christian virtue and holiness? What is more difficult, after we have made some progress in the acquisition of the grand object of existence, than to avoid indulging the dangerous but

fascinating dream, that we are now safe and need advance no farther? What is more difficult, than to press on daily and hourly in a way whose termination is constantly receding from us as we advance? What more difficult, than to gain not merely one virtue, but all virtues, and manifest every moment more and more of their power over our character and our conduct? And yet all this the Christian is bound to do, if he would be faithful to his privileges and immortal hopes; and therefore he has before him a most arduous, though a most glorious work.

The Christian's life is moreover a life of benevolence—unwearied benevolence in the cause of suffering and sinful man. But what exertions and sacrifices are required of those who seek to benefit their race. How much have they to contend with from the malice of enemies, the coldness of friends, the blighting of fair prospects of usefulness, and the ingratitude and contempt with which their self-denying labors are often visited. How difficult it is, to learn the art of doing good. How hard, to wait with patience for the results of our exertions, and at last perhaps behold all our expectations disappointed by some untimely and unforeseen accident. Yet this is the Christian's duty, and oftentimes the Christian's lot.

Humility is another essential quality of a religious life, and this is opposed to all those proud, presumptuous feelings that grow with our growth and strengthen with our strength, until they become part and parcel of our very nature and cannot be separated from it without the most vigorous exertions nor without deeply wounding many of our dearest feelings. But they must be separated from it, if we would be Christians. We must cast all our pride off at the foot of the cross, if we would bear that cross and imitate the example of him who suffered upon it. This is not the work of an hour or a day, but of a whole life.

Finally, the Christian's life is a life of self-denial, and this virtue implies a perfect command over all the appetites and passions of our constitution, a noble disdain of any thing which threatens the security of our virtuous principle, an unflinching adherence to duty when duty brings no reward but the reward of a peaceful conscience, and a steadfast pursuit of the one great design of existence, whatever other objects or pleasures or pursuits may present themselves and seek to draw off the eyes and the thoughts from that

goal of all our exertions. He who possesses and practises this virtue will say that it cannot be acquired without unceasing effort, without indefatigable self-control, without the concentration of every principle of his moral nature; for he knows how much its acquisition has cost him. And so is it with every other virtue of the Christian character,—it is gained only by toil and sacrifice and privation. It is the fruit of prayer, meditation, vigilance and self-discipline.

Is it not then a mistake, to look upon the life of the Christian as an easy life; and is it wise or safe so to regard it? Ought we to shut our eyes to the difficulties and dangers that attend upon the steps of virtue? Ought we to indulge the vain hope of entering heaven by any other path than that which the Saviour hath trod? Ought we not to look about us and see where we are and whether we are tending, and having determined with ourselves that we will be true to ourselves, true to our hopes and true to our God, press forward with undimmed eye and undaunted heart towards the glorious prize of our high calling, the prize of eternal happiness and eternal usefulness? I wonder that such an error as the one I have been contending against should ever have become prevalent in the world. I wonder that men do not see and feel that the Christian character cannot be an easy acquisition in the midst of so many obstacles and hindrances which encumber the advance of the soul towards its true destiny. For what on earth is easy to be gained? Is it wealth, or knowledge, or fame? These require the most untiring toil. And shall Christian goodness, that noblest of acquisitions, that most enduring of possessions, be gained at a less expense than the vanishing riches and pleasures of the world? God forbid that one thorn should be taken out of the crown of virtue, one obstacle from its path. For the crown would be worth nothing, unless it was the reward of labor and sacrifice; the path would not try our strength, if it were smooth as the verdant lawn and level as the ocean. Let the Christian believer do the work given him to do with all his might, for it is a noble work and demands his whole power. Let him fight the battles of virtue valiantly, for the Lord is on his side. Let him *strive* to enter, and he shall enter into the Christian kingdom on earth, and the heavenly kingdom above.

W. A.

NOTICES OF THE LATE REV. DR. GREENWOOD.

WE are called by the Divine Providence to record the death of another minister of our religion, a steadfast advocate and exemplary disciple of our faith. He had long seemed to be on the point of leaving us for another world, but we had become so accustomed to his frail appearance that the intelligence of his death startled us as if he had been taken from the midst of strenuous employment. Instantly however we remembered that for years both he and we had been expecting the event that now came to him so gently, and we felt that for him "to die was gain," even beyond the experience of most of those who "have died in the Lord." The sermon which was preached to his bereaved congregation on the Sunday after his death, by Rev. Dr. Frothingham, has since been published. We have been permitted to take some extracts from discourses delivered in other churches on the same day. They may be properly introduced by a few dates.

Francis William Pitt Greenwood was born in Boston, February 5, 1797. He entered Harvard College at an early age, and was graduated in 1814. His studies for the ministry he pursued at Cambridge, and soon after he began to preach was invited to become the pastor of the New South Church in Boston, as successor to Rev. S. C. Thacher. He was ordained over this charge October 21, 1818. The constitutional delicacy of his frame soon manifested itself under the labors of this situation in such a decided form, that he was obliged to suspend his work in less than a year from its commencement, and by advice of his physician visited England, where he spent two winters, chiefly in the mild climate of Devonshire. Failing however to regain any firmness of constitution, he felt it to be his duty to resign his ministry, by a letter dated at Caermarthen, in South Wales, April 21, 1821; in which, alluding to a former communication, he remarks,—“How happy I should have been if these fears had proved false, and my anticipations been contradicted, I need not tell you; but it has been ordained otherwise. I am still an invalid, and the disorder under which I labor, if not incurable, is at best so firmly seated that I cannot flatter myself with the idea of ever again being able to exercise

the duties of the ministry.”* Yet it was kindly appointed that, though always after this, we may say, an invalid, he should have strength sufficient for a most useful ministry with another congregation. After his return to this country he resided some time in Baltimore, where he edited the *Unitarian Miscellany*, and preached as regularly as his health would permit to the congregation of which Mr. Sparks had lately relinquished the charge. Contrary to his fears that he “must give up a profession in which his heart was engaged,” he so far recovered his strength that in the summer of 1824 he accepted an invitation to share the ministry of King’s Chapel in this city, in connexion with Rev. Dr. Freeman, whose advancing years and infirmities made him desirous of the assistance of a colleague. For some time before Dr. Freeman’s death the whole care of the pulpit fell on Mr. Greenwood, and after his death he continued sole Minister, though often, especially during the last two or three years, interrupted in the discharge of his professional duties by severe attacks of hemorrhage from the lungs, and for more than a year before his death unable to enter the pulpit. The winter of 1836-37 he passed in Cuba, and was probably benefitted by its softer air. His illness during its long continuance was attended by more of prostration than of suffering, and for months he seemed to stand on the very brink of the grave. He continued to ride out almost daily, and in June last went out of town, to reside in Dorchester through the heat of the summer. During the winter and spring he saw his friends and conversed with them cheerfully, manifesting the same character in confinement which he had

* A passage in this letter describes so truly the principles which guided his pulpit exercises in subsequent years as well as in his earlier ministry, that we may be excused for quoting it. After speaking of the brief period of his connexion with his people, he adds:—

“In my public instructions I have endeavored to avoid the unprofitable discussion of contending systems and jarring creeds, and have chiefly confined myself to the great duties of piety and morality as the substance and sum of true religion and true Christianity. Love to God and love to man I have invariably considered as comprising the whole of our duty, and I have never consciously separated holiness from virtue, faith from practice, or the actions of this life from the awards of another. What I have said, I have said sincerely; and as I have not thought it necessary or proper to advance opinions which might be both offensive and unimportant, so neither have I at any time used a form of words which might give a contrary impression to what I conceived to be the truth of God.”

exhibited in seasons of activity—serene, kindly affectioned, and full of pious trust. On the day before his death he appeared as well as on previous days, and retired to bed as usual. In the early morning he was awoken by a fresh access of hemorrhage. He asked for the usual remedies, but before they could be procured—probably in five minutes from the time of his waking—he expired. The funeral service, performed at King's Chapel, was, according to his request, confined to the prescribed forms of the Church.

Dr. Greenwood published several single discourses, and besides the volumes of the *Unitarian Miscellany* which he edited, was associate editor of the *Christian Examiner*, with Rev. Dr. Walker, from 1829 to 1835, and contributed many articles to that work. He also published a small volume entitled *Lives of the Apostles*, which has passed to a third edition, another small volume of *Sermons for children*, and a volume of *Sermons on Consolation*, which he selected from his manuscripts during the last winter, and correcting the proof-sheets of which was his last literary labour. He likewise compiled the *Collection of Psalms and Hymns for Christian Worship*, which has come into such general use in our churches, and prepared an edition of the *Liturgy* in use at King's Chapel, as well as a smaller collection of a similar kind for the worship of the Warren Street Chapel. He printed also a series of discourses containing a *History of King's Chapel*. He was particularly fond of Natural History, and was one of the earliest members and efficient friends of the Boston Society of Natural History. Indeed, though prevented by his feeble health, as well as disinclined by his natural tastes, from obtrusive manifestations of interest in objects of public advantage, his influence in this community was deep and extensive. He received the degree of D. D. from the University at which he was graduated, in 1839.

The first of the extracts which we are enabled to give is from a discourse preached in the New North Church in this city by the senior Pastor. The text was in the words of the Apostle: "Though our outward man perish, yet the inward man is renewed day by day; * * * while we look not at the things which are seen, but at the things which are not seen." The preacher had described the conditions to which the Apostle alluded, opposite in character yet contemporaneous in the experience of the Christian, and then proceeded as follows.

It was amidst these decays, and it was also under the sustaining power of these consolations and hopes, that an honored servant of Christ Jesus, a lover of truth and goodness who exemplified in his life their power, has been called to his rest. His departure from among us, deeply as it must be lamented for the many who are thus bereaved, we may not fail, in any just view we can take of this Providence, to regard as peculiarly happy for him ; bringing, as it did, a most peaceful close to a long day of infirmity, which might have been succeeded by a yet longer night of pain and sorrow, and opening to him a world in which there is no pain nor night nor death.

It pleased the God in whose hand our breath is to appoint to our departed friend the trial of protracted infirmity ; but his lot was cast also amidst circumstances by which that trial was most graciously alleviated. So long has he been withdrawn from other scenes of labor than his own, that probably to some whom I address, especially to those among the younger members of this community, his person might be unknown. But there are multitudes even beyond the circle of his immediate charge, who remember with satisfaction and delight, and not a few with the gratitude awakened by the reception of a personal benefit, his labors among us. They remember with what simplicity, earnestness, and power he inculcated the truths he believed, and how he adorned them by his pure and upright and useful life. To others, who could not reap the fruit of his lips, he has spoken and will long continue to speak in the excellent works he has left behind him ; exhibiting not more his exquisite taste and the stores of his richly furnished mind, than the depths of his religious sensibility, his firm conviction of the truths he uttered, and his calm but earnest zeal to advance the things pertaining to the kingdom of God.

Though the incidents of his life were few, they were, through the trials of his lot, more diversified than that of the generality of his profession. His entrance upon the ministry was with no ordinary indications of the public acceptance and pledges of a wide usefulness. He was called in 1818 by the voice of a united people to become the Pastor of the Church where Kirkland and Thacher had labored before him, and entering into their labors he enjoyed largely the confidence and respect, which their eminent

gifts and virtues inspired. But indications of infirmity compelled him amidst many regrets to relinquish that charge, after a visit to Europe, where he contracted many valuable friendships, which were mutually cherished even to his death. For the benefit of a more genial climate he became a resident of the city of Baltimore, and there gave to the public the fruit of such labors as his diminished strength enabled him to perform in a valuable religious periodical, specially intended to meet the wants of those times, but well adapted to all times, and to which his friends still love to refer as among the many evidences he has given of his devotion to the best of causes and of his ability to advance it. Returning to his native city with invigorated strength and brightening prospects, he became, in 1824, the colleague Pastor with Rev. Dr. Freeman of King's Chapel. With that candid and learned divine he labored jointly and harmoniously for many years, sustaining, as the infirmities of the elder advanced, the chief burden of the ministry, till the death of that venerable man left him to the undivided charge. Though from his own delicate health he was not able to bear to any large extent the various burdens of the pastoral office, and his labors were to some degree confined to his own pulpit, yet through the influence of the excellent gifts with which he was endued, by the weight and gravity of his instructions, by the tenderness and beauty of his consolations when called forth by the bereavements of his flock, and by his pure and exemplary life, did he impress himself strongly upon their affections. His indeed were the qualities, both of intellect and character, adapted beyond most others to command the confidence of mankind; and had strength been permitted him to unite the more active services of his calling with his peculiar gifts as a preacher, I hardly know the individual within the walks of his profession, that might have exerted a more healthful or lasting influence.

God had given him the eye to see and the heart to feel the beauty and grandeur of his work; and the tongue of the eloquent to declare the truths of his word. With what exquisite taste and accurate knowledge he has described the former, with what eloquence and power he enforced the latter, there are not wanting multitudes to declare. How solicitous he was that, alike in his teachings and in the hearts of his people, the Gospel of Christ

Jesus should be received in its simplicity, separate from the admixtures of man's philosophy, none who knew him could fail to perceive. He loved the truth as it is in Jesus. He could hardly endure the thought, that it should be defiled by the inventions of man. He felt deeply the solemnity and weight of spiritual truth; and though from temperament and from principle averse to the obtrusion of religious feelings upon others, he had his conversation in heaven. Of this he gave continual evidence in the composure and tranquillity of his frame, in the calmness of his resignation, and his unshaken trust.

It was his signal felicity, that the scenes of his labors, both of his earlier and his later ministry, should be in the city of his nativity, among those who could appreciate his gifts, and were not less able than willing to meet the exigencies of his lot. Now that his cherished flock are deprived of the benefit of his labors, they will recal with affectionate reverence his image; and they cannot fail to remember with satisfaction the offices of Christian love and of liberal kindness, by which the trials of his sickness were comforted and sustained. Not only they, but this whole religious community may rejoice in the good fruits that we have been permitted to gather from his labors. We may bless God, that he was strengthened, though amidst much infirmity to do so much for the interests that were precious to his heart. We may be grateful for the pure example he has bequeathed; for the light of his instructions; and his effectual prayers. We will remember them who have spoken to us the word of the Lord, and seek to add ourselves to the goodly company of them, who having been wise have turned many to righteousness, and adorned in their lives the doctrine of God, our Savior.

Our next extract is from a sermon preached to the congregation worshipping on Church Green (the New South,) over which Dr. Greenwood was first settled, by their present pastor.

There are many here, who feel that during the past week they have sustained a heavy bereavement, in the removal of one who was formerly their pastor, and always their friend, and whose

death, though long anticipated, comes upon them at last unexpectedly, and finds them unprepared to meet it. On some of you he poured the waters of baptism in your infancy, and others he welcomed to this holy table of Christian communion. And who is there among you, that has ever seen in this pulpit that calm and placid countenance, and listened to his solemn and impressive tones, who does not sincerely mourn that he is to see that face and hear that voice no more on this side the grave? 'I am distressed for thee, my brother: very pleasant hast thou been unto me.'

It is not however my purpose, as it is not my province, to pronounce the eulogy of this, my honored and esteemed predecessor. That office belongs to another place,—to his own church, and I doubt not will be well and worthily performed by him who this day occupies his pulpit. Still I trust that I may be allowed, in a few words, to express my sense of his excellence as a man and a minister, and to glance at some of the more prominent traits in his character.

Dr. Greenwood was distinguished, above all things else, for his sedateness and sobriety of mind, for his calm, quiet, chastened views of life and its responsibilities and duties. He was not so remarkable, I think, for the originality and brilliancy of his thoughts, as for the justness and correctness of his views. He was possessed of sound sense and a discriminating judgment—was not led away by impulse, but looked steadily at things, and saw always their true relations and bearings. He was of an even and tranquil temperament, and had but little enthusiasm or romance in his constitution.

He was a man of great gentleness and kindness, and at the same time of great decision and firmness. He had thought for himself on all the controverted topics of theology, and on all the moral and practical questions which of late years have agitated and divided the community. He had made up his mind on these points, and was firm and unwavering in his convictions. He never obtruded his opinions on any one; but when consulted on any of these vexed questions, he expressed himself plainly and frankly. You could not mistake what he thought or how he felt on these subjects. Thus he had no respect for the crude and vague speculations in philosophy and theology which of late years have been broached among us, to the serious injury of religion, especially

among the young. On this point he was a thorough conservative. He loved the old paths and delighted to walk therein. He had the greatest reverence for the Scriptures, and for the person and character of Jesus Christ. He prized Christianity as a revelation from Heaven, and he could not sit still and hear its authority impugned. He did not stand on neutral ground, but at the outset was ready to exert his influence and declare his utter repugnance to the rash and irreverent speculations of the day. For the independent stand which he thus took and maintained, I honored him whilst living, and reverence his memory now that he is no more.

I should not say that Dr. Greenwood was distinguished for his reasoning powers. He did not excel in argument, and had no claim to the title of a logician. Sentiment was his province. He mused rather than reasoned. His writings, consequently, are remarkable rather for their grace and beauty, than for their profundity or strength. In the department to which they belong, they are exquisite models, finished specimens of composition. Every part is worked up to the highest perfection of which it is susceptible; and what is very remarkable, this high finish and delicate polish detract nothing from their glow and fervor.

Dr. Greenwood's professional life was, comparatively, a brief one; and through the whole of it his health was feeble and uncertain. He was constantly obliged to husband his strength, and to restrain rather than stimulate the exercise of his beautiful powers. When we consider his long physical debility, when we remember that through his whole professional life he was an invalid, it seems to me that we are doing but bare justice to him to say that he has accomplished much—more, far more than could have been reasonably expected or required. His last volume, published within the past year, entitled "Sermons of Consolation," is one of the most delightful and beautiful collections of discourses in the language, and is entitled to a place by the side of those of Buckminster and Thacher.

Dr. Greenwood was a man of refined taste and exquisite sensibility, and with a soul keenly alive to all the influences of nature and all the beauties of art. He loved nature in all its forms and in all its productions, and had not only a cultivated taste in many of the arts, but in some degree was an artist himself.

He loved the Church, with all its rites and emblems, and revered all the hallowed associations that cluster around Christian antiquity. His favorite emblem was the Cross. He clung to it as the anchor of his soul, and wished to see it more frequently employed as a symbol and memento. Who that of late years has crossed his threshold, and ascended the stair-case to visit him in his sick room, can forget the salutation that greeted him on the way from that cross encircled with rays of light :—"VIA CRUCIS VIA LUCIS." "*The path of the Cross is a pathway of Light.*" And it was a touching and beautiful manifestation of his Christian faith and feeling, that when worn down by disease, and disabled by bodily infirmity from any close mental occupation, when his hand was too unsteady to guide the pen, and his mind too weak for any continued train of thought, he found a grateful employment of his skill and a delightful exercise of his devout sensibilities in carving those little crosses of cedar and olive-wood, which his friends, to whom they were presented as parting tokens of remembrance, will ever prize as dear memorials of his faith and affection.

The death of such a minister is a serious loss to the Church—not to his own parish solely, but to our whole Christian community. His influence among us has always been most benign and salutary. At this time, especially, we can ill spare such a man. We need his sobriety to temper the enthusiasm of the times, and his calm and sedate wisdom to rebuke the extravagances of the pulpit. God grant that his spirit may remain with us—that though dead, he may still continue to exhort and admonish us in his beautiful character, his unblemished life, and his valuable writings. And in the place of the many Christian teachers who have recently been taken from us, may God raise up those who shall be able and worthy to occupy their places, men of learning, piety, humility and meekness, who shall manifest their wisdom not by despising the past, but by honoring the labors and reverencing the memories of the great and the good who have gone before them.

The following were the concluding paragraphs of a discourse preached in the Federal Street meeting house by the pastor of the church, from the text :—"God was in all his thoughts."

The traits which we have now described as the fruits of an habitual attention to the presence, character and government of God, were strikingly exemplified in him whose death has thrown one of our sister churches into mourning. It is long since he spoke in this pulpit, for it is long since he had strength equal to the discharge of his professional duties among his own people. But he was personally known to many of us who loved him much, and his former labors in the ministry had written their effects upon many hearts besides those to whom he stood in the relation of pastor. As I think of him now, and recall the impressions which he made upon me as I saw him in life, simplicity of character and serenity of spirit seem to me to have been the peculiar features of his excellence. To a singular purity and delicacy of mind he united an independence and which had the firmness without the boldness of the most lofty superiority. Yet we witnessed in him a gentleness of manner which conciliated universal esteem. His slender health, even from the commencement of his professional life, had refused to him the privilege of deep scholarship ; but this want was amply compensated by the soundness and accuracy of his mental exercises. His mind was formed on the model of an elegant, but not fastidious refinement, and all his tastes and habits indicated the prevalent tone of feeling. As a theologian, he belonged to the school of free but modest spirits, who, while they reject the thralldom of human creeds, glory in Christ as their Teacher and cleave to his Gospel as the charter of salvation ; but with a staunch fidelity to his own convictions he united a generous judgment of others, and was as free from bigotry or dogmatism as from latitudinarian speculation. As a preacher, he was singularly persuasive, winning attention by his calm but earnest tones, and imprinting the lessons of truth upon his hearers' minds by the justice and clearness of conception and the transparent beauty of style which marked his discourses. As a man, he was distinguished, I repeat, by nothing more than by his simplicity of character—in him manifestly the expression of many virtues harmonized in this beautiful result, and the consequence, must we not believe, of that habitual piety which reigned in his soul. I have never known one who surpassed him in this respect. He was wholly natural. There was not a tone, movement nor look about him that was arti-

ficial. He did nothing, and said nothing, for the sake of applause or an effect that should react to his own advantage. Truthfulness was not the law only, it was the mode and charm, of his life. His affections had all the simplicity which belonged to his conduct. They were free and genuine. His heart was right, and that made him a true man and a true Christian.

As might have been expected from such a character, he was remarkable for his serenity of spirit. He was neither impatient nor sanguine. He indulged no despondency, and yet it could hardly be said that he cherished an ardent hopefulness. He trusted God, and was willing the Divine Providence should determine "the times and the seasons." His influence therefore upon his friends and upon his brethren in the ministry, upon society and upon that portion of the Christian Church to which he particularly belonged, was most salutary. To spend an hour with him calmed and refreshed the mind heated by sympathies with the excitement and vacillation of the times, as if we had gone into some quiet scene of nature and been drawn into concord with its temper. This serenity of spirit was especially shown during his long illness. For months—might I not say, for years—he stood on the brink of the grave; and he knew his position. He was aware that the slightest change might separate him from the duties and pleasures of earth. Yet he was tranquil and cheerful, neither covetous of life, nor impatient for departure from so frail a tenement, nor fretted into an irritable sensibility by the slow conquest of disease. His last employment was in unison with his character. It had almost the simplicity of childhood, yet was beautifully and touchingly expressive of the feelings which mingled their action in his heart. He made little crosses for his friends—symbols of his faith in Jesus, and his love for those whom he was soon to leave. And when he could no longer carve these tokens of remembrance, he quietly waited for his last hour, gathering the mantle of his patience around his soul, and committing himself to the Father who had been the centre of his thoughts through years of active service, and of lingering decay. That Father granted him a peaceful removal. The lamp burned to the last drop of oil, the light faded away till it reached its faintest illumination, and then the curtain of darkness was drawn by an invisible but a merciful
Hand.

NOTICES OF RECENT PUBLICATIONS.

UNITARIANISM THE DOCTRINE OF THE BIBLE. *A Review of a Pamphlet by the Rev. W. J. Bakewell, entitled "Unitarianism Untenable."* By a Unitarian Layman. Pittsburgh. 1843. pp. 48. 8vo.

WE have not seen the pamphlet to which this is a reply, but from the specimens given in the Review we should judge that it must be a feeble and ill-digested production. Mr. Bakewell we had the pleasure of seeing on his visit to Boston the summer after his arrival in this country, when he contemplated establishing a school for young ladies in this city. If he had carried this purpose into effect, and had succeeded—as we doubt not he would have done—his pamphlet probably would never have seen the light and his religious opinions have undergone no change; for we learn that his confidence in Unitarianism was shaken by the want of visible effect under his own eyes. Had he seen it as a prosperous faith, he would not have been led to question its Scriptural origin. Mr. Bakewell was formerly a Unitarian minister in England. A few years ago he came to this country with his family, and attracted to Pittsburgh by its being the residence of some relatives, he took charge of the Unitarian society in that place, which had never flourished, and was then in a low condition. It did not revive under his ministry, and “in October last he resigned his pastoral charge, and went to worship at the Episcopal church.” Here his conversion proceeded rapidly. What he first found objectionable, he soon learns cordially to adopt; and with a mind pre-disposed for a change, he re-examines the Scriptures for the faith as it is in Jesus, becomes a Trinitarian, is *re-baptized*, and writes a pamphlet in vindication of his new faith and in praise of the Church to which he has united himself.

The Review undertakes to show that “the proofs and reasons alleged by Mr. Bakewell are totally insufficient to justify the results at which he has arrived,” and it is completely successful. Consid-

ered as a controversial pamphlet, we have seldom read one more worthy of commendation. It is mild and dignified in its tone, yet conclusive in its exposure of the partial statement and false reasoning to which it is a reply. As a doctrinal tract, it is a valuable addition to those already known among us—not for any novelty of exposition or illustration, but for the clearness and conciseness of its examination of texts, and for the general impression which it must make upon the unbiassed reader in regard to the anti-biblical character of the doctrine of the Trinity. As we read, we marked several passages in which the form of expression seemed to us particularly happy, but we find that they have multiplied beyond any space that we can give to extracts. We can only notice the order of the writer's remarks. As a layman, he disclaims an acquaintance with sacred criticism, but he shows a familiar acquaintance with the best results to which criticism has attained.

The Review, in the first place, examines the grounds which Mr. Bakewell offers for his renunciation of Unitarianism, independently of Scripture. These are, that it is a declining faith, and that it is neither so acceptable to mankind nor does it awaken such zeal for its diffusion as opposite views of the Gospel. So far as these statements have *any* foundation in fact, it is explained, and their substantial inaccuracy is exposed. The Reviewer then follows Mr. Bakewell through his examination of Scripture, as far as it is possible for him to substitute order in the place of a "total want of method or arrangement." Confining himself mainly to a defence of Unitarianism in the strictest sense of the word, he remarks generally of "the evidence adduced in support of the doctrine of the atonement," that it is altogether insufficient and unsatisfactory, and observes that the doctrines of the Trinity and the Atonement, "so far from being necessarily connected, are actually incompatible with each other."* The texts on which Mr. Bake-

* We copy a few lines, as an example of the ability which marks the Review. The Orthodox doctrine teaches, that the Divine justice must have been satisfied before the sinner could be forgiven ;

"And that as man was incapable of making this satisfaction himself, Christ, the second person of the Trinity, has as man's substitute suffered the deserved punishment, and has thus made a sufficient atonement to the offended justice of the Father. According to this scheme, however, the justice of the Father only has been satisfied. But if the Son and Holy

well places most reliance, and which are usually cited by Trinitarian writers, whether from the Old or the New Testament, are passed under review, and their true meaning, as well as their irrelevancy as Trinitarian proofs, is exhibited. Examples of the plain and positive language of Scripture in favor of the sole deity of the Father are next presented, by way of contrast to the illogical inferences on which the Trinitarian is obliged to build his faith. The objections to the doctrine of two natures in Christ are briefly but forcibly stated, and an "epitome of the character and history of Jesus Christ" is justified by quotations from the New Testament. This is the only portion of the pamphlet which seems to us to need alteration, or rather perhaps we should say, to require addition. It seems to have been prepared too much with a view to the single question on which the writer's mind was at the time engaged, and fails to present some points in our Lord's ministry which are important to the integrity of faith. The argument is then pursued, by "inquiring how Christ was viewed" by those who attended upon his ministry, whether they were the multitude, or were his friends or his disciples, and "how the Jews and others understood the preaching of the Apostles" subsequently; and it is shown, that "the proper deity of Christ" was a doctrine foreign from all the conceptions of the first age of our religion. In two or three of the closing pages, the growth of the doctrine of the Trinity is traced with sufficient distinctness to prove its human origin and developement.

A useful tract might be prepared from this pamphlet, by the omission of all which relates to the ephemeral production that called it forth. A wider circulation than it will probably obtain in its present form might convince many, that the Trinitarianism of the Church is "untenable" by any one who gives to the language of Scripture its just interpretation.

Ghost are also each of them God equal with the Father, it follows that sin must be as offensive to them as it is to him. But no satisfaction has been made to their offended justice; and we cannot see but that, according to their scheme, the sinner's condition must remain hopeless, until two more atonements shall have been made for him."

This reasoning would apply with equal force, if the occasion for a vicarious atonement was represented to be, instead of the satisfaction of the Divine justice, the display of the Divine displeasure.

A DISCOURSE preached at Lancaster, Sunday, March 19, 1843, at the Funeral of Deacon Samuel F. White. By Edmund H. Sears, Minister of the Congregational Church in Lancaster. Published by request. Boston: B. H. Greene. 1843. pp. 20, 8vo.

Mr. Sears makes a very ingenious and profitable use of his text, which he takes from the passage in the life of Moses, recorded in Exodus xxxiii. 18—23: where Jehovah is represented as withholding from his servant the vision of his "face, which no man can see and live," but granting him to "see his train." This language he regards as "evidently symbolical," and as "bringing to view a law of the Divine Providence of the highest importance. It is this; that all the events of human probation, while in the future they look dark, threatening and doubtful, appear brightly in the past;" or to adopt the commentary upon the passage which Mr. Sears borrows from the words of the Saviour, "What I do thou knowest not now, but thou shalt know hereafter." This law he "applies to the various events of human probation," that he may establish in the minds of his hearers a devout faith in Providence, and lead them to observe, how "the longer they live, every thing in the past seems to have been ordered by a beneficent hand," though it is kindly forbidden us to foreknow, or to see "distinctly the *present* operation of God's providence." His illustrations of this truth are drawn, first from "our outward and worldly affairs;" secondly, from "the afflictions and sorrows of life;" and thirdly, from "the event of death." He then describes the character of the individual whose death had suggested the theme of his discourse,—a man, who "neither craving excitement and novelty, nor ambitious for any other distinction than that of virtue, usefulness and mild benevolence, aimed only at the conscientious discharge of his duties in the sphere where Providence had placed him, and in the society to which he belonged,"—a constant worshipper at the house of God, and holding in the church an "office which seems to have descended to him almost as an inheritance through a succession of four or five generations." The discourse closes with words of comfort to the mourners, and exhortation to the people, and shows a mind full of Christian thought and sentiment.

A SERMON, *preached to the First Unitarian Congregational Church, Brooklyn, L. I. May 14, 1843, the Sunday after the Interment of Mr. Henry Leeds. By Rev. Frederick A. Farley, Pastor of the Church. Printed, not Published.* New York, 1843, pp. 20, 8vo.

To this discourse is prefixed this brief note:—"Died, at the Island of Curacoa, on the 19th February, 1843, Mr. Henry Leeds, of Brooklyn, L. I. æt. 41, of the mercantile house of Nesmith, Leeds and Co., New York. His remains were brought home, and on the 11th May following were interred at the Greenwood Cemetery." On the following Sunday Mr. Farley made these events the occasion of an instructive discourse founded upon the passage in Philippians i. 21: "For me to live is Christ, and to die is gain." In these words he finds a description of "the true spirit and character of the real disciple of Christ;" after enlarging upon which he proceeds to notice the character of his departed friend, who added another to the innumerable examples which refute the miserable, but still repeated calumny, that Unitarianism cannot give support in the hour of death. "When all hope of recovery had fled—when he was obviously to himself, as well as to others, sinking irremediably under the sure triumph of the disease—when indeed the hand and power of death was upon him, he was throughout all meekness, patience, and submission, his trust in God's mercy in Christ was full to the last, and with the same unostentatious piety which had been his in other days, he prepared for the last conflict, and yielded his spirit in perfect peace to his Maker." "His message to me," adds Mr. Farley, "was 'Tell him I die in the full and firm faith of a blessed immortality; that I die a Christian, and am very happy.'" One circumstance belonging to his illness claimed special mention, as a proof of Christian liberality that is seldom witnessed. We are glad to extend the knowledge of such an example.

"In a foreign land, and away from the privileges of his own religious Communion, there was one, even of another Church, who rising above all sectarian differences, could find it, as he himself more than once acknowledged, a great theme of gratitude to God that he was called to the dying bed of our departed brother. When he expressed a desire to receive the Lord's Supper before he should depart, that good man, a minister of the German Lutheran

Church, and to whom our friend with characteristic honesty at the time of making the request avowed his Unitarian faith and his connexion with a Unitarian church, at once assented. "I am no sectarian," said he, "God does not look to our professions; He sees our hearts; and if they are at peace with God and the world, and are sincere,—if you truly love God and his Son, that is all I ask." Never had he seen, he afterwards repeatedly said, better evidence of a Christianized soul—never had he felt more humbled in the presence of Christian goodness."

POEMS. *By William Ellery Channing.* Boston: Little and Brown. 1843. pp. 152, 12mo.

These Poems are the productions of a nephew of the late Dr. Channing. Some parts of the volume please us, but generally they are not of a character to satisfy our conceptions of true poetry. A better judge than we however bestows on them no ordinary praise. In a notice of them taken by the *Dial* the writer says, that Mr. Channing's "genius in some of the finest and rarest traits of the poet is without a rival in this country," and mentions among the merits of this volume "the refinement and the sincerity of his mind," with "the originality and delicacy of the diction." This, we confess, seems to us extravagant admiration.

THE ANTI-SLAVERY POEMS *of John Pierpont.* Boston: Oliver Johnson. 1843. pp. 64, 12mo.

These poems do not fill our idea either of the author as a writer, or of the subject as a theme for the poet. Mr. Pierpont has been long known and admired as a poet; but, though always bold and pointed, often caustic, and sometimes wholly just and beautiful, his muse certainly flags in this province. We can account for it only by the fact, that he shows too much of the "anti" here, turning aside from the great theme of Liberty, to notice opponents, and indulge in personal and local allusion.

INTELLIGENCE.

DOMESTIC INTELLIGENCE.—As we have this month neither Ordination nor Dedication to record, and no domestic intelligence that need fill our columns, we shall give our space under this head to articles of foreign origin. In religious matters, as in affairs of worldly business, the summer is a season of less activity than the winter. Our congregations in the city are very thin, nearly one half of our people, as it seems to us, being out of Boston.—We grieve to mention the increased illness of Rev. Dr. Ware, jr.—Rev. Dr. Dewey has returned from Europe, and will resume his ministerial duties in September.—Rev. Mr. Muzzey at the date of his last letters was in Rome, and had as yet derived only partial benefit from his foreign tour.—The Commencement exercises at Cambridge, on the 23d of August, are said to have been unusually good. The Oration before the Phi Beta Kappa Society, by George S. Hillard, Esq., on the relation of the Poet to his age, was one of singular richness of thought and beauty of language, and was delivered with a freedom and grace of manner altogether remarkable among us.—Circumstances of recent occurrence have drawn attention to the divided state of the Episcopal Church in this country, as well as in England. Puseyism—whatever it be—has found disciples and apologists among the clergy of that Communion in the United States. Bishop Doane of New Jersey says “Puseyism” is “No Popery.” At present it is only, we presume, a retrograde Protestantism. What it will be, if the movement should continue in its present direction, it is easy to conjecture, though perhaps not safe to predict. To us the great evil of this movement lies in its starting principle—the assumption of mystery as the key of revelation; a contradiction in terms, yet a doctrine which underlies a vast amount alike of Catholic and Protestant errors. As a compensation for the evil which may arise, this great good must grow out of the spread of the “Tractarian” theology, whether here or in England, that it will open the eyes of multitudes to the absurdity of a pretension which the Episcopal Church has put forth in the face of a host of facts—that its Articles and its Liturgy are a protection against schism and heresy. Episcopalianism may secure a semblance of unity, but at the expense of honesty. Where men use free and true speech, there must be differences of interpretation, and diversities of utterance.—But we must stop this introduction, (as we meant it to be,) to our intelligence from abroad; and first we give place, as is due, to an article sent to us from Dublin.

ADDRESS OF IRISH UNITARIANS TO THEIR AMERICAN BRETHREN.—The last steamship from Liverpool brought us a letter from Rev. Dr. Drummond, the venerable minister of Strand Street Chapel in Dublin, enclosing a paper of which he speaks in these terms:—"At the request of the Irish Unitarian Christian Society I enclose an Address from them to their American brethren on the great question of Slavery, in the hope that you will give it publicity in any form you may deem eligible. Many of our Unitarian brethren, (and particularly Mr. James Haughton, a zealous supporter of every cause which he thinks favorable to the improvement and happiness of mankind,) are anxious to express their opinion on the subject of Slavery, and to lend whatever influences they possess to assist in its abolition." In compliance with the wish conveyed in this letter, we have communicated the following Address to the *Christian Register* and the *Christian World*, for insertion in those journals, as well as in our own; though we cannot withhold the expression of our dissent from some of the language which our Irish friends have used, and we must doubt whether they are sufficiently acquainted with the political and practical relations of Slavery in this country to enable them to give the best advice on the subject.

**ADDRESS OF THE IRISH UNITARIAN CHRISTIAN SOCIETY TO THEIR
BRETHREN IN AMERICA.**

Dear Christian Friends,—At our annual meeting held this year in Dublin, on the 2nd of May, among other important and interesting matters which engaged our attention, our hearts and affections were drawn towards you, our fellow-laborers in the cause of truth at the other side of the Atlantic Ocean, in your happy and glorious land, the United States of America; a land, many of whose institutions are favorable to the expansion and freedom of the human mind, and in which the course of Christian truth and Christian freedom should consequently be right onward and steadily progressive. This we hope and believe is your happy experience. We trust there are thousands of our Unitarian Christian brethren in America who are nobly sustaining the cause of truth, and who labor zealously with us in the promotion of man's improvement, and in upholding his right to equal liberty, civil and religious. Brethren, we offer you our hearts' best wishes, we desire to interchange friendly sentiments with you. The loss sustained by the Christian world, and particularly by our Denomination, in the death of the gifted and noble-minded Channing, called forth our sympathy with those friends who have been deprived of the pleasure of personal intercourse with him, and of sorrow that it did not please God to spare him a little longer to enlighten and to bless mankind; but, "though dead, he

yet speaketh" in his writings, and, in this way, his spirit will continue to shed its elevating and humanizing influences over the hearts of men.

In connexion with our reflections on the life and death of Dr. Channing, the question of Slavery in your land came like a dark cloud across our minds. His Address at Lenox on this subject, delivered so short a time before his death, is a noble denunciation of that wicked system, which is a plague spot on your country—a cancer which must be boldly cut away and entirely rooted out, if you would save America from utter ruin and merited degradation. This fine Address should doubly eulge the memory of Channing in the affection of every Unitarian, and make us all more and more zealous in our determination to banish Slavery from the earth. It is a complication of the greatest crimes against God and man. Other crimes sink into insignificance when compared with the iniquity of making a chattel, a thing of merchandize, of the image of the living God. We have heard with sorrow, mingled with feelings of indignation, that men in America claiming to be Unitarians, to be Christians, are guilty of this wickedness; we hope that in this respect none such are held in estimation among you, and we shall be happy to hear from you that this report is but one of the vile calumnies uttered against Unitarians in this country and in England. To us it seems that virtue and vice are not more opposite to each other in their nature, than Christianity (or Unitarianism, which is but another name for Christianity) and slave-holding. We have heard of some sad doings by professing Unitarians in your slave-holding States. We allude to the vile treatment of Rev. Mr. Simmons in Mobile, and Rev. Mr. Motte in Savannah, with which you are no doubt familiar. Are the persecutors of these men Christians at all? and do good men among you hold fellowship with such as these? Let us, wherever on earth we may be located, be ever found the honest and true-hearted friends of liberty, civil and religious; liberty for all, the black man as well as the white man. We desire to unite with you in the promotion of this glorious principle; any thing short of its universal acknowledgment we deem degrading to our high nature, and not to be for a moment tolerated by any who either love God, or would improve their fellow-man.

Not being in direct communication with any Unitarian Society in your land, we do not send this Address to any particular association of our Denomination. We address it to all. We hope it will meet a ready response in the hearts of all, and that you will make its sentiments extensively known throughout all our churches in America.

Signed by order, and on behalf of

The Irish Unitarian Christian Society,

W. H. DRUMMOND, D. D.

J. C. LEDLIE, D. D.

JAMES HAUGHTON, Merchant.

Dublin, 25th July, 1843.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.—The eighteenth anniversary of this institution was celebrated on Wednesday and Thursday, June 7 and 8, 1843, by a meeting for business, a religious service, and a "breakfast," in London. The meeting for transacting the annual business of the Association was held at the Essex Street Chapel on the former of these days, when the chair was taken by J. B. Estlin Esq. of Bristol. Prayer was offered by Rev. Mr. Aspland, of Hackney. After some remarks by the Chairman, the Reports of the Treasurer and the Committee were read and accepted, on motions by John Watson and James Young, Esqrs. The Officers for the year were chosen, not, as among us, by ballot, but by a resolution requesting "the following gentlemen to undertake the duties of the under-mentioned offices for the year ensuing, viz. Thomas Hornby, Esq. *Treasurer*; Rev. E. Tagart, *Hon. Secretary*; Rev. R. Aspland, Mr. J. T. Hart, Mr. H. J. Preston, Mr. J. H. Ball, Rev. Dr. Hutton, Rev. Dr. Rees, Mr. T. F. Gibson, Rev. Thomas Madge, Mr. Richard Taylor, *Committee*; Edmund Esdaile Esq., John Watson Esq., Henry Towgood Esq., *Auditors*." It will be seen that all these are *business* officers, the Association having no President nor Vice-Presidents. A resolution was then offered, with remarks, by Rev. Mr. Madge of London, expressing "sympathy with the ministers and members of the Remonstrant and Non-subscribing Churches in Ireland, in their efforts to maintain the great principles of civil and religious liberty, and to promote the sacred cause of rational and scriptural Christianity," and welcoming Rev. Dr. Montgomery of Duninurry, and Rev. G. Armstrong of Dublin, as "the honored champions of consistent Protestantism, and the friends and advocates of vital and practical religion." Dr. Montgomery and Mr. Armstrong replied. Rev. Mr. Crompton of Norwich presented, and Rev. Dr. Hutton of London seconded the following resolution, each of them speaking in its support:—

"That we tender our cordial welcome to Rev. A. B. Muzzey, as the representative of the American Unitarian Association; that we rejoice in all the evidence afforded by our brethren in the United States, of the connexion of the views of Christianity commonly designated Unitarian with high intelligence and social culture, and that we trust the same gracious Providence which has raised up powerful defenders and distinguished ornaments of the Christian Faith in that land of our brethren, will enable them to manifest all the benign influences of freedom, civil and religious, upon the character and happiness of man."

Mr. Muzzey rose to reply, and "was received with enthusiasm." He returned his thanks for the kind reception he had met, and referring to his native land, spoke particularly of the labors and influence of Dr. Channing. Rev. Mr. Aspland, on behalf of the Committee, presented a series of resolutions "in relation to the Bill now before Parliament,

called the *Factories Education Bill*;" in which was expressed disapprobation of the Bill, for various reasons, the first of which is, that it "recognizes the right of the Church of England to rule and dictate in the province of public education, although a large proportion of the persons to be benefitted by it are not in communion with that Church." A lively conversation ensued, in which several gentlemen took part, after which the resolutions were "unanimously carried." Rev. W. Hincks of London, on behalf of the Committee, offered the following resolution, which, seconded by Rev. E. Tagart of London, was unanimously adopted.

"That amidst many discouragements within our Denomination, and much opposition from without, we feel a growing confidence in the truth and efficacy of those views of Divine Revelation which distinguish us as a Christian Denomination, and that we pledge ourselves one to another, in reliance upon the blessing of Heaven, to assert them temperately but unflinchingly, to proclaim them publicly, through evil report and good report, and above all, to endeavor to show by our temper and deportment as individuals their sustaining power, and their charitable, holy and pious influence on our understanding, affections, and lives."

On Thursday the Association "assembled in full congregation, for divine service" at Essex Street Chapel. Rev. E. Talbot of Tenterden read the Scriptures and offered prayer, and Rev. Dr. Montgomery of Dunmurry, (near Belfast, Ireland,) preached from Proverbs iv. 7—on the principles of Divine Truth, the rights of Conscience, and the supreme value of Religious and Christian Liberty. "The sermon fixed and rewarded the deep attention of the audience for an hour and a half." After this service "the members and friends of the Association, ladies and gentlemen, to the number of about four hundred, adjourned to the breakfast at the Crown and Anchor Tavern." Rev. Dr. Montgomery presided. After the cloth was cleared, the Chairman proposed as the first toast, "The Queen;" next, "The charter sentiment of the Association, 'Civil and Religious Liberty all the world over;'" pre-facing each of these "toasts" with a short speech. The next toast was, "The British and Foreign Unitarian Association," to which Mr. Hornby, the Treasurer, and Rev. Mr. Tagart, the Secretary, responded; the latter of whom called up the Chairman, who spoke at some length upon the arrogant claims, the persecuting spirit, and the unscriptural doctrines of the Protestant bodies by which they were surrounded. The next sentiment, "The surviving founders of the British and Foreign Unitarian Association,"—in proposing which the Chairman paid an eloquent tribute to the labors and character of Rev. Robert Aspland,—was replied to by him in "a long and animated address," in which he dwelt principally upon the recent attempts to deprive the English Unitarians of the property which they had long held, and "the inconsistency, the profligacy," of many who advocate subscription to Confessions

and Articles without regard to the moral character of the act. In the course of his remarks he used the following language:—

“Never since my mind was open to the consideration of public business, to the great interests of truth and liberty, never did I see so much to discourage, so much to excite painful apprehension, as on the present occasion. I do not despair—I cannot despair, for I believe in God,—I cannot despair of the cause of liberty and Christianity. But it may be a part of the discipline of Divine Providence,—and we should make up our minds to this possibility,—it may be a part of the wise and benevolent discipline of Divine Providence, that we should be tried, that we should be put back, that our character may be improved by it, and that the great and good cause which we have at heart should not be carried to its consummation by ourselves, but that the temple shall be built by other and younger hands.”

Rev. Mr. Madge proposed, next, “Our American Brethren, with welcome to Rev. A. B. Muzzey, as the representative of the American Unitarian Association.” Mr. Muzzey returned his acknowledgments, and confessed the change which had been produced in his views of the English Unitarians by the cordiality he had experienced and the enthusiasm he had witnessed. Rev. Dr. Hutton proposed “The Non-subscribing Presbyterians of Ireland,” and “urged a still closer union between the two islands.” Rev. Mr. Armstrong replied, “reciprocating the sympathy expressed, and desiring cordial cooperation with England in the great cause of Unitarian Christianity.” The Chairman next proposed “The Ladies,” which was “duly honored.” A sentiment was then given in reference to members from the country, to which Mr. Estlin, the Chairman on the previous day, replied, and closed his remarks by congratulating his friends “upon the establishment of so well conducted a weekly publication as the *Inquirer* newspaper;” which “was received with long-continued applause.” The health of the Stewards was proposed, and then, thanks having been returned by Rev. Mr. Walker, “the company separated, at an early hour in the evening.”

The *Pioneer* pronounces the meeting “most spirited and energetic,” and one which “cannot fail of producing most excellent results.”

UNITARIAN MEETINGS AT TAUNTON, ENGLAND.—We have been favored by our friend, the pastor of the Unitarian church in Leicester in this State, who is now in Europe, with a letter in which he describes a meeting which he attended in the West of England. Speaking of himself—of whom our readers, we know, will be glad to hear—he says, that his “passage to England was rather long for the season of the year—twenty-five and a half days.” After spending some days in Liverpool and Birmingham, he “went through parts of Worcester, Here-

ford, Gloucester, Monmouth [counties,] into South Wales—to Bristol, Exeter, through parts of Dorset and Somerset,” to Bath, and thence to London, whence he wrote on the 30th of July. During the four days which he passed in and near Liverpool the Lancashire and Cheshire Unitarian Association held their annual meeting in that city, but his “knowledge of the meeting came too late. I really mourned over it,” he says, “for I feared I should not fall in with another similar opportunity. In that however I have happily been disappointed.” He then proceeds with the part of his letter which we now extract.

The Annual Meeting of the Western Unitarian Society was held at Taunton yesterday, (July 18,) and it was preceded by a Conference of Ministers, for the discussion of questions of general and particular interest to the cause of Unitarian Christianity. It is of the doings of this Conference and this Society that I would write you a few lines, though I doubt not you will get a better account from some of the English publications. The Society above-named includes the counties of Somerset, Dorset, Devon and Cornwall. The *Conference* is a new thing—held for the first time this year; and was got up, chiefly, I believe, by the indefatigable efforts of the Bristol ministers, Messrs. Armstrong and James, particularly the latter.

On Monday (July 17) at 12 o'clock, about twenty Unitarian ministers (not all having charge of congregations) assembled in the Unitarian Chapel at Taunton. Rev. Mr. Acton of Exeter was chosen to be Moderator. Mr. A. has evidently much influence in the Unitarian body in the West of England; and I should judge him to be well entitled to it. In appearance and in manners he reminded me of Mr. Upham of Salem, and in the character of his mind I thought he resembled our Mr. Walker. Many of his remarks in the Conference had a similar effect of sweeping away the unsubstantial and visionary, and bringing the real merits of a question to light, that I have witnessed often as the result of Dr. W's speaking in the assemblies of our brethren.—One great object of this Conference was to devise ways for the increase and strengthening of the Unitarian societies in the West of England. On this subject it was finally resolved to recommend to the several Unitarian societies to establish a *Christian Mission* for the four above-named Counties. There were a few who very strongly objected to its being called a *Unitarian Mission*. Dr. Beard of Manchester, (who was present in order to preach an Annual Sermon the next day) was among those, I thought, who considered that the times did not require so much the enforcement of any doctrinal truths as the plain preaching of the practical truths and benevolent spirit of the Gospel. This was in fact the subject of his sermon on the following day. There were others however, and those

the ablest men in the body, who distinctly declared that such great truths as the Unity of God and his Paternal Character could not be, should not be, and must not be kept out of sight; in the latter all, I suppose, would have agreed. The whole discussion was carried on in a most admirable spirit. No asperity, no unkindness, no distrust of one another, was expressed or implied, though considerable differences of opinion clearly existed.—Some resolution was passed, I think, respecting the administration of the Supper, recommending a less frequent observance of it. It is the custom now, as with us, to observe it once in four, six, or eight weeks. It seemed to be generally thought that once in three months, was often enough. This seemed to me singular enough, emanating from such a body. You know there is no distinction among our brethren here, of *the church*; and they were not a little surprised to hear that such a distinction continued to be generally kept up among us in America. A free invitation is given to all present to partake of the Supper; and I was informed that the usual language of the ministers to the people is, that no new responsibility is incurred by any one, in coming to the Lord's table.

On Tuesday was an exceedingly interesting discussion on what is needed to improve the character of Unitarian preaching. "A more familiar, affectionate manner," said one. "A more Evangelical character of discourse, making Christ the foundation and standard," said another. Another said, "We ought to address ourselves more to the poorer and humbler portions of the community; for," it was added, "from them mainly is the Unitarian body to obtain accessions." "More directness, and a closer application of doctrine," said another. Another spoke of the duty of *preaching Christ*, and adduced some cases where persons had said they "heard more of Christ in the Unitarian Chapel than they had heard at Church." Another gave as a reason why Unitarian preachers did not preach better and more acceptably, that they had to work hard for a livelihood. Mr. Acton, the Moderator, in closing the debate, made some capital remarks, on the whole subject of preaching. Mr. Armstrong introduced a most stringent *declaration of sentiment* on the subject of the Establishment, which, after some trifling emendation, was unanimously adopted. In some remarks in support of the resolution, Mr. A. said, "We are taxed for the support of a body of twenty thousand men, who thirteen times every year condemn us and our faith to eternal perdition."—I have given you but a meagre account of this Taunton Conference. Accept it, for the intent, rather than the fulfilment.

The same day, at 12 o'clock, was a meeting of the Western Unitarian Association. In the evening was a tea-gathering, with speeches in abundance—quite pleasant.

The subject of Slavery is every where introduced to my notice, often where I have given no indication previously of being an Abolitionist.

DISTRICT UNITARIAN ASSOCIATIONS IN ENGLAND.—The meetings of the local Associations of Unitarians, in different parts of England, are occasions of much interest. Some of them began with the last generation. They are held in the summer, and are celebrated by religious services, the transaction of business, and a dinner or tea-party, attended by both sexes, at which addresses are made by members of both the clergy and the laity. The late numbers of the *Christian Reformer* contain notices of several such meetings the present year. The *Cheshire Presbyterian Association* held its thirteenth half-yearly meeting at Dunkinfield on Good Friday. The *Bolton District Unitarian Association* met at Walmsley on the 27th of May. The *Somerset and Dorset Unitarian Association* held its annual meeting at Crewkerne, on the 1st of June. The *North-Eastern Unitarian Association* celebrated their anniversary at Wisbeach, on the 21st and 22d of June. The *Eastern Unitarian Christian Society* celebrated their thirty-first anniversary at Norwich on the 28th and 29th of June. The *Hull, East York, and North Lincoln Unitarian Association* held its thirty-first general meeting at Hull, on the same days. The *Western Unitarian Society* held its "fifty-second annual general meeting" at Taunton on the 18th of July. Of this meeting a friend who was present has furnished the account which we have given in the preceding article. The annual meeting of the *Southern Unitarian Book Society* and *Southern Unitarian Fund Society* is advertised to be held at Newport, I. W. on the 19th of July; and of the *Kent and Sussex Unitarian Christian Association* at Maidstone on the 26th of July.

SUNDAY SCHOOL CELEBRATION IN BRISTOL, ENGLAND.—As our religious papers of late have contained frequent notices of Sunday School celebrations or excursions in our own land, we think our readers will be pleased with an account of a similar occasion, which we copy from a letter written by a friend who resides in Bristol, England. She is speaking of the charity Sunday Schools connected with the Lewin's Mead (Unitarian) Chapel in that city.

Generally we have had our Sunday School tea-meeting on Whitsunday in our school-room, and we have thought the room very pretty—

adorned with flowers, and have been glad to think of so many poor children having a good meal of cake and coffee. Last year, however, the weather was very fine, and we gladly accepted the offer of a field to play in, and a garden to eat in, from a member of the congregation who lived in the country; and we spent so happy a day that we settled that we could not again drink tea in a room, when the country was so delightful. This spring we had the offer of a field in a still more beautiful place, and various other pleasures were planned, such as riding to the place (which was rather distant) in a wagon which would hold fifty children and which would be adorned with flags. However, much to our disappointment, torrents of rain poured down, and as we could not defer the meeting, (as Whitsunday was the only holiday the gentlemen would have,) it was determined that we must make the best of it, and drink tea in the schoolroom after all. Yet as there is much taste for Natural History and the connected sciences among the children, we thought we might give them something beyond eating and drinking to amuse them. One of the gentlemen kindly prepared a set of very common but interesting chemical experiments, and another brought a galvanic battery. These were shown in one room to a large and very merry party of boys and girls. In another room I had the microscopes, one of which is of great power, and as an additional attraction the School Museum and various curiosities which I brought from home. The little children had games of play in the room where you saw the Infant School; but you would scarcely have recognized the room, it looked so very gay with greens, and flags which another of the teachers had made for the occasion, and which were to have adorned the wagon. In another room my sister showed some experiments with the air-pump, and these were delightful, not only to the children, but to many of the young teachers who had never seen such things before. I was much pleased the next Sunday to hear my tiny children about seven years old describe to me the experiments she showed them. A party of boys and another of girls went to the Museum at the Institution. I must not forget to tell you how pleasant the kitchen table looked, covered with plates of cake and cans of milk, nor with what zeal they were despatched not only by the children, but by the teachers, for we were very hungry after our exertions. It was a very pleasant afternoon, and one to which we often recur with much satisfaction. It does good to both teachers and children; the children love their teachers more, when they see them willing to promote their pleasures and to mingle in them; and the teachers think with greater love of their children, when they are striving to find innocent amusements for them.

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FANATICISM.

How shall we define a fanatic? The lexicographers tell us, it is "a man mad with wild notions." The definition is loose, but it may serve our purpose at least for remark. It conveys probably the common understanding of the term, as well as any form of words would. Let us apply it.

One class to which it belongs may consist of those whose opinions are so hastily formed, or unreasonably held, that they easily break forth into bold assertions and violent action. And this is a large class. Paul was such a fanatic before his conversion, and was accused of being also a fanatic after his conversion. He says himself that he was "mad" in persecuting the Christians, and Festus said he was "mad" in defending Christianity. What was the difference? In the first case he acted without knowledge of the facts, and without moderation—from mere prejudice and passion. In the other case he acted with full knowledge, not hastily, but upon clear conviction and principle, giving three years to the study of the new religion. He acted with unyielding firmness and ardor, but with entire self-possession and respect for others. There may have been as much conscientiousness first as last; from his own account there must have been. But conscience had

not been enlightened, and all passion subjected to a religion of calm truth and wide charity.

From his day to ours all zealous partisans, especially leaders of reform, have been called by the multitude fanatics. The first Christians were called fanatics; they threw away their property and lives for a mere faith. Their persecutors assuredly were fanatics; they listened to no reason and regarded no principle of humanity. The disciples of "Mother Church," all Catholics, are fanatics; their ceremonies and Confessions, their superstition, Crusades, convents and Inquisition, are the very monuments of wild notions and mad zeal. And their opposers, the daring and ruthless Reformers, were not they fanatics? So of all the sections of the Protestant Church. Every one has to bear the opprobrium of fanaticism; and every one has fixed it upon some, if not many, others. The Puritans, the Calvinists, the Quakers, the Baptists, the Methodists, all have incurred the charge at some period of their history. If any Church has wholly escaped the imputation, it may be our own. We are not aware that Unitarians, as such, have ever been called fanatics. And the fact, important or unimportant, may help us to arrive at the usual acceptation of the term. For we know of nothing that should exempt this class of Christians from the universal charge, except that they never insist upon their opinions as the only opinions that can save the world, they never attempt to force their way, nor condemn those who differ from them. It cannot be said that they have not peculiar opinions, nor that they do not hold them firmly, nor that they do not carry them to some extremes. It cannot be said, at the present time certainly, that they do not labor to extend their faith, by associations, tracts, missions, and various publications and agencies. The great difference seems to be, that they do not make this faith indispensable, do not by word or deed become violent in its promotion, nor give themselves in any way to the persecution or condemnation of other modes of faith, or any class of believers, nor yet of unbelievers.

The common view of fanaticism then appears to involve and mainly rest upon the idea of some kind of vehement action, some agitation, opposition, persecution, or interference with others' opinions and rights. It is not what a man believes; he may believe what he pleases, if he will say nothing about it. He is not called

a fanatic, unless he so express or urge his belief, as to infringe upon the right of opinion in others, or disturb the peace of the community. All who are factious and noisy, all who set themselves up against others professedly or apparently, are marked as fanatics. Not that they are the only fanatics. For by an easy extension of this definition, and a natural application of such a principle, they also receive the opprobrious name, who advocate any opinions in such a way as to interrupt the settled feelings, change the common relations, or threaten the present interests of any large portion of society.

Now in this, any one sees, there is a mixture of truth and error. There is some justice in such a rule theoretically, and great danger of injustice practically. It may be just to call him "mad," who makes his own notions the infallible test of another man's sanity. It may be just to mark as fanatics, those who are intolerant in opinion, hasty and clamorous in judgment, or turbulent in measures; those also who deny to others the freedom which they claim, the liberty of acting or not acting as they please; those who urge their doctrines, and push their schemes, regardless of all relations, reckless of all consequences, not even taking relations and consequences into account in determining upon right or duty. But here is the danger of injustice, on the other part. We may ascribe to such actors, or to any public actors, motives which do not exist or influence at all their principles of action. We may call them regardless of relations and reckless of consequences, because we are standing in relations which their opinions oppose, and may fear the consequences of their success in injured property or injured pride. All men, as all men know, may be so warped by prejudice or interest, as to judge partially and unjustly, however unintentionally, of those actors and thinkers, who, if right, will prove them wrong. Thus it has always happened, and always will happen, that innovation, all reform, is branded by some as fanaticism, because all reform interferes with some settled feelings, relations, and interests.

This, therefore, is not a safe rule. Wherever it is adopted as a rule, and followed uniformly or obstinately, it has caused more evil than it has cured. Its tendency is to curb inquiry, encroach upon liberty, and bar all improvement. It leaves every thing to

every man's blindest passion, his interest, governed, and often maddened by that low yet strong principle, prejudice. In its worst form, it has been itself one of the most violent persecutors and oppressors of the human race. Not religion alone, but every subject, not the church only, but all departments of human enterprise and social or moral progress, have suffered from it. Few names are there among the lights and benefactors of the world, that have not been obscured, if not distorted, for a time by this noxious vapor, generated by men's prejudices and selfishness. Were it not so trite a story as to be to many offensive, it would be easy to give a long list of the great and good of every age and every province, who have been called innovators, agitators, fanatics, heretics, madmen ; and so called, not from even a pretended knowledge or calm investigation of their modes of opinion or action, but because these modes interfered with established systems, and if allowed to be true and to prevail, would impair extended claims and numerous interests.

It is obvious indeed from the history of the world, and from every one's knowledge of human nature, that the vague charge of fanaticism is childish, and its ordinary use wholly indefinite. The name of fanatic may be, as it has been, the highest credit instead of disgrace. The fact of interference or partial injury, the fact even of commotion and revolution, is not to define to us fanaticism. This may be only the conflict of truth with error, the interference of justice with injustice, the revolution of opinion on the high paths of improvement, the progress of light dispersing darkness.

Again, we may ask, will it define fanaticism to say it is visionary, wild in its opinions and impracticable in its schemes ? It will in part. That which is clearly visionary, that which is hastily put forth and recklessly pursued, yet wholly fanciful, is clearly fanatical. That which is wild and impracticable is not to be shielded from reproach on account of its honesty. A madman may be honest, the worst fanatic may be perfectly sincere. They may propose to themselves great objects also, and dream of the noblest and largest results. But if it be attended with a spirit of defiance, and an utter disregard of facts, known laws, and all probabilities, neither its honesty nor its goodness should screen it from reproof.

At the same time it is to be remembered and fairly taken into the account, that to one order of minds most things seem improbable that are new and untried, and that some of the most wise, benevolent and successful enterprises have been called wild and deemed impracticable at first, and by many to the last. This is a truth and caution, which every day brings to us. Yet men pronounce as unhesitatingly and condemn as indiscriminately, as if this repeated experience read to them no lessons, and this merited rebuke taught them no modesty or charity.

May not a just idea, I will not call it a definition of fanaticism, be drawn from this last consideration? It is the want of charity, want of modesty and of all moderation. It is bigotry, dogmatism, carried out in action. It is not merely extravagance of opinion, or eccentricity, but extravagant confidence in one's own opinion, and a wild conceit that we can bring others and all to this opinion, with a corresponding wildness and pertinacity of measures and exertions. The fanatic is one who forgets, if he ever knew, his own fallibility, and loses sight of his ignorance, and will not take counsel of experience, and disdains to be cautious, and is more ambitious to be thought bold than to prove useful, and is seldom easy unless acting or agitating upon some new and large and astounding project. In a word, Fanaticism is the opposite of Moderation, in opinion, speech and action, in the conceit of ourselves, and the treatment of others.

Moderation—it is one of the most unpopular, as it is one of the most uncommon of virtues. It would seem to be rare just in proportion to the demand for it and the need of it. It never was more wanted than now, and there never perhaps was less of it. Men not only find it difficult to be moderate when others are so far from it, they appear to think it *allowable* to be violent against violence, and fanatical in opposition to fanaticism, or on the other hand fanatical in opposition to coldness. They will not *suffer* others to be either dead or moderately alive, nor again will they suffer them to be very vehement. They will prevent it at all hazards, by whatever means may be necessary. They imagine themselves moderate, and show their moderation by vehemently forbidding others to go to any extreme, charging them, if they are cold, with having no interest, if they are warm, with having no principle.

This is a species of fanaticism, and the more worthy of notice, because the most plausible and self-deceiving. It involves some of the great inconsistencies and lamentable evils of the present day. There are certain standards set up by different sections of the community and country, according to which every man is to be judged, and pronounced too strict or too loose, hot or cold. There are certain divisions of society on its agitating subjects, to one of which every man is required to belong, and by the others must be condemned. He has hardly a choice. He can exercise no independence. He must not expect to retain his individuality or liberty. With all our boast of freedom, and possibly too much of it in some respects, there is a great slavishness of opinion among those who uphold and those who oppose all slavery. There is probably as much of attempted restriction and petty tyranny and unconscious fanaticism in both the Southern and Northern portions of our country, as in almost any civilized and Christian land. But for this the check or the remedy is not to be found in any kind of force, but rather in the union of principle with ardor, courage with gentleness, and liberty with love. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is soon in peace of them that make peace."

E. B. H.

THE PAST, THE PRESENT, AND THE FUTURE.

THERE are few agents who more effectually connect the past with the present, than death. It opens the flood-gates of memory, and events come rushing in. When the youth is suddenly taken, around whom the morning of life has spread its halo, the short past rises before us; we turn to infancy, to childhood, and to the rich promise of opening years. We recall the first dawn of intellect, the first step, the first efforts at language; the beautiful thoughts of childhood, so natural and so striking, that shed cheerfulness and light on our way-worn path; we hear the echo of the clear ringing laugh—the joyous shout, and catch the soft low notes

of confiding love. Then comes the adventurous daring of the boy, and the mother trembles as she sees the elements become the playthings of his enterprise. How fearlessly he plunges into the water, fathoms deep, or guides his boat over its swelling waves. How little he thinks that the various instruments of his recreation and enjoyment are fraught with danger and death. Happy ignorance! Life is to the young, sunshine and flowers; and when called hence, they leave soothing and precious memories of the past to cling around the present. The present, the overwhelming present, how momentary! The breath stops, and it is gone! Yet the past still remains.

To some a longer period is given. Boyhood ripens into manhood. He who loved to lay his head in his mother's lap, has entered the arena of life. New ties and new duties are gathering round him. Human virtue is no longer a theory; he must struggle for it by sacrifices. He must give the protection he once received. His labor has begun, and he must toil while the day lasts. Then comes the contest; he puts on his whole armor and strains every nerve. How encouraging the progress! He is toiling in the vineyard of his Father, and already the harvest is ripening around. But alas! the heat of the day comes on, he faints beneath his arduous labors and lies prostrate on the bed of sickness. Again and again he rises from it; the spirit, the undying spirit, triumphs over the feeble frame. It is renewed, it mounts upward like the eagle. Words as of inspiration flow from his lips, and amid the signs of mortal decay we feel that "all is well." At length he is prostrated to rise no more. Now begin the noblest lessons of his life; now he speaks as with the tongue of angels. He bequeaths a parting legacy—"Consolation" for mourners. He teaches by example that sickness is not hard to bear—that it is not a period of inaction—that much may be accomplished while waiting the final summons. Beautiful symbols of his faith, the workmanship of his hands, become the emblems of his earthly friendships and immortal hopes. On many of his young friends these affecting relics are bestowed, and some of them may say with the poet,

"To take the cross, and follow thee
Where faith and duty lead, shall be
My portion and my praise."

This is awhile the present, but there are recollections that connect his slow decline with the past. Thus faded into life the well remembered Thacher; thus he lingered and suffered, patiently waiting his Father's will. The past connected with the present is the teaching of Providence. The good are not to vanish from the earth; their words, their example, their writings remain. The present! what is it but a canvass on which the images of the past are traced, on which we portray the living and breathing portraits of our friends?

After the past and present comes the future, and who shall talk to us of the future so eloquently as those who have lived to us in the past—such men as Thacher, Buckminster, Channing, and Greenwood. While on earth, they taught us that God and religion are one, that the mind of man in its wonderful faculties and spiritual capacities proves how great must be the Author of such exquisite workmanship. They made God the witness of himself, and led us to the contemplation of the proportion, harmony and beauty of creation. They felt that knowledge of him was best imparted by the simple and direct instruction derived from his attributes and from his revelation through Jesus Christ. Like St. Paul, they laid no stress upon the doctrines or traditions of men. Theirs was a preaching well calculated to make us strive after perfection, for they believed in the regenerating power of human effort, and that the grace of God would turn effort into virtuous success. They believed that with a perfect rule, an unerring instructor, an example partaking of the divine life, erring beings endowed with reason and understanding might attain the excellence enjoined by the Saviour.

The lips are closed from which such simple and affectionate precepts flowed. The past and the present have vanished for them, and they have entered on the future. Will it not encourage and strengthen us, that minds so richly endowed, and so faithfully and conscientiously devoted to the study of the Scriptures, of the attributes of God and the harmonies of creation, have traced the clearest connection between the past, the present, and the future. Be it so! Let us ennoble the present by memories of the past, and still continue "our conversations with the excellent in heaven," even in the bosom of futurity.

H. F. L.

SONG OF THE POOR GARDENER.

FROM THE GERMAN OF GLEIM.

Am I, poor gardener, happy? Yes;
 I am, and have a right to be!
 Much toil and trouble, I confess,
 Has God, my God allotted me;
 But pleasures, also, not a few,—
 For which what thanks to Him belong!—
 And heart and voice to sing them, too,
 As sings the lark his morning song.

As bright and early as the sun,
 Up from my bed of straw I spring,
 And hours and minutes, as they run,
 Bring joy and gladness on their wing.
 At early morn his friendly ray
 Paints me the top of every tree,
 And when he sinks at close of day,
 Still through the twigs he blinks at me.

The birds that sing to welcome spring,
 Each morning sing to welcome me!
 For I have never stained a wing,
 Nor robbed a nest in bush or tree.
 This makes each creature kind to me
 That hovers o'er me in the air,
 And worm and insect fearlessly
 With me the common bounty share.

When we have sung our matin song,
 Brisk to our daily work we run;
 And then we sing and spring along
 Back to our meal when work is done.
 My table on the turf is spread,
 Sweet krout and cooling mush are there;
 More sweet to me my daily bread
 Than to a king his costliest fare.

I snatch a hasty meal, then go
 Fresh to my daily work again;
 And hours of toil like minutes flow,
 Sweet birds! beneath your merry strain.
 Full oft I pause to hear and see
 Great Nature's life-tides ripple round;
 Here little gnat-choirs hum their glee,
 There roam the bees o'er flowery ground.

The God who made and doth sustain
 Each little life, however brief,
 Makes nothing empty or in vain:
 No, not the tiniest, trembling leaf.
 There's not a blade of grass that grows,
 My browsing lambkin leaves behind;
 In vain no smallest flower-cup blows;
 In every thing a use I find.

Here, for example, God has made
 My digging serve his purpose, too;
 For you, ye ravens! works my spade,
 And, little singing birds! for you.
 For you fat worms I bring to sight,
 And dig up chafers from the sand;
 Then on my spade you come and 'light,
 And sing and pick from out my hand.

The small ground-sparrow hopping round
 Looks up to me with wistful eyes,
 Till some poor little worm is found,
 Then hastens homeward with her prize.
 Like her, I hie me home to rest,
 Sweet slumber crowns my evening song,
 At morn I wake with buoyant breast,
 And feel both soul and body strong.

And all these pleasures with my queen
 I share, my faithful gard'neress.
 A king would envy me, I ween,
 All that I am, could he but guess!
 I am contented with my lot,
 My bread is sweet, my krout is nice,
 I reign a monarch in my cot—
 My garden is a paradise.

C. T. B.

DAVID'S ELEGY OVER SAUL AND JONATHAN.

2 SAMUEL, i. 17—27.

A gentleman asked me a few weeks ago to give him a translation of David's elegy over Saul and Jonathan. Perhaps you would like it for your poetical page; though the alterations from the Common Version are not numerous nor important. G. E. N.

And David sang this elegy over Saul and Jonathan, and commanded that the sons of Judah should be taught *the song of the bow*.*

Thy gazelle,† O Israel, is slain on thy high places!
 Alas! fallen are the mighty!
 Tell it not in Gath;
 Publish it not in the streets of Askelon!
 Lest the daughters of the Philistines rejoice,
 Lest the daughters of the uncircumcised triumph!

Ye mountains of Gilboa! on you be no dew,
 Nor rain, nor fields fruitful in oblations!
 For there was cast away the shield of the mighty,
 The shield of Saul, as if not anointed with oil.‡

From the blood of the slain,
 From the flesh of heroes,
 The bow of Jonathan turned not back,
 And the sword of Saul returned not empty.
 Saul and Jonathan were lovely and pleasant in their lives,
 And in death were they not divided.
 They were swifter than eagles;
 They were stronger than lions.

* The elegy is so called, probably, from verse 22, in which "the bow" of Jonathan is mentioned

† A comparison common in the Hebrew and Arabic poets, to denote swiftness and beauty.

‡ That is,—as if a common man—as if he were not a king.

Ye daughters of Jerusalem! weep over Saul,
 Who clothed you in beautiful crimson,
 Who put ornaments of gold on your apparel!
 Alas! fallen are the mighty in the midst of the battle;
 Jonathan is slain on thy * high places!

I am in distress for thee, my brother Jonathan!
 Very pleasant hast thou been to me;
 Thy love for me was wonderful, passing the love of woman.
 Alas! fallen are the mighty,
 And the weapons of war perished!

CHRIST OUR WISDOM AND RIGHTEOUSNESS.

A SERMON, BY REV. NATHANIEL S. FOLSOM.

1 CORINTHIANS i. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

THE Gospel, when first proclaimed, was generally unacceptable both to Jew and Gentile. It was opposed, because its benevolence and spirituality were a rebuke on the selfishness and worldliness of men. It was ridiculed for the ignominy of its Founder and the humble pretensions of its first preachers. The Jews asked for a sign, yet rejected the signs that were given. The Greeks sought after wisdom, and turned away from it because it was not the wisdom of this world. The Gospel was not only too pure for them, it was too simple and plain. But under circumstances thus unfavorable did the Gospel make great progress, and the Church of the crucified Jesus of Nazareth was planted amidst the synagogues of the Jews and the classic temples of the Greeks.

It was not strange that in a city like Corinth those who were baptized into the despised name of Jesus, and were sensitive under the odium of the Cross, should readily put themselves on the side

* "O Israel" being understood. Compare line first.

of an eloquent Apollos when he came among them as a preacher, and thus prepare the way for divisions in the Church, "every one saying, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." But it ought to be accounted strange that they should permit odium, or anything else, to wean their regards from Paul, who, with whatever personal disadvantages, had laid the foundations of their church, "as a wise master-builder," in truths glorious and imperishable.

It was not however by despised, unphilosophic, ignorant men that they were called; not by any human calling whatsoever, but by a Divine. God had called them with a high and noble calling. His voice might be heard more distinctly from the very feebleness of man's; his arm was the more signally revealed from the weakness of the human hands employed in building the Church. And it was for the very purpose, that no flesh should glory in his presence, but that he who gloried should glory in the Lord. "Of him," saith the Apostle in our text, "of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." With such benefits, and conferred from such a source, the Christians of Corinth had but little cause to glory in men, or to be affected by the ridicule of such as saw in the Gospel only puerile simplicity, and in its ministers and disciples only credulity and ignorance.

1. Christ is of God made unto us *wisdom*. And chiefly, by imparting to us such knowledge of God as leads to the filial fear and love of him, and to the pursuit of holiness. It is his own affirmation, "No man hath seen God at any time: the only begotten Son, who is in the bosom of the Father, he hath declared him." In the character, in the teachings, and in the works of the Son was the Father beheld, so that Jesus could most truly and emphatically say, "He that hath seen me, hath seen the Father." He therefore who believed in Jesus, believed in God whom Jesus perfectly made known. He who would look into the face of Jesus, might see the manifestations of the indwelling Father. He who sat at his feet and learned of him, learned the true doctrine of God. In Jesus, in his revelations, in the power and peace conferred on him, in his love and truth, we have the only perfect conception of the invisible God. Prophets and holy men had indeed in former times spoken

of the true God. Wise men among the Heathens had taught much truth pertaining to the Infinite One. His eternal power and Godhead were written in the things that were made, and especially in the human soul. But not until Jesus appeared, in the fulness of time, had there been presented to the view of man "the brightness of the Father's glory, and an express image of his person." It pleased the Father that in Christ all fulness should dwell, even the fulness of the Godhead bodily. No ray of all God's attributes but shines out more brightly through Jesus. He who is in Christ Jesus is filled with this same fulness, is wise with his wisdom. He is in him that is true,—even the true God,—by being in his Son Jesus Christ. And in this union with Christ he has those conceptions of the Father as the only true God, which are alone worthy to be dignified with the name of the knowledge of God. He has that vigorous and holy activity of soul, which is alone worthy to be called the eternal life.

Wisdom is not mere knowledge. It is the right use of knowledge. It is the practical knowledge of God. "The fear of the Lord, that is wisdom, and to depart from evil, that is understanding." It is in the influence of the knowledge which our Lord Jesus Christ gives of the Father, to lead us to do and suffer his holy will, that he is our wisdom. It is "according as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue." Christ reveals and imparts wisdom pre-eminently, above all the means and influences ever before granted from on high. And though there were in ancient times many who feared God, and were therefore truly wise, Christ has been constituted the means, both more abundantly and more effectually, of conferring this divine gift on man.

It was the boast of "philosophy," of the wisdom of this world, that it was "the guide of life." It is to be frankly allowed, that many of the precepts of philosophy harmonize with the wisdom of God which is revealed in the Scriptures, and teach much of human duty. But many of its precepts are also erroneous, and in what of good it does contain, it lacks authority, it lacks strong motive, it lacks enforcement by example. The philosophers pointed out, like guide-boards, the way, but walked not therein. Even the truth they did possess was limited to themselves, it did not spread among

the multitude. On those subjects most deeply interesting to man, on the questions of immortality and bliss beyond the grave, it spoke ambiguously or in despair. It was doubtful in cases where man most needed assurance, it did not lift up the thick veil which hung around this world. On repentance, on pardon of sin, on purity of heart, on humility, on peace and goodwill to men, it knew nothing, it was as silent as the stocks and stones which the multitude worshiped.

The condition of a man with such a guide I will illustrate by some incidents that befell John Wesley during a brief missionary residence in this country. He was on his way, in company with three others, from Savannah to Port Royal, and thence to Charleston, where he was to embark for England on his return home. "After walking two or three hours," he narrates,* "we met with an old man, who led us into a small path, near which was a line of *blazed* trees, (that is, marked by cutting off part of the bark,) by following which he said we might easily come to Port Royal in five or six hours. About eleven we came into a large swamp, where we wandered about till near two. We then found another *blaze*, and pursued it till it divided into two: one of these we followed through an almost impassable thicket, a mile beyond which it ended. We made through the thicket again, and traced the other *blaze* till that ended too. It now grew toward sunset; so we sat down, faint and weary. We had met with no water all the day. Thrusting a stick into the ground, and finding the end of it moist, two of our party fell a digging with their hands, and at about three feet depth found water. We thanked God, drank, and were refreshed. The night was sharp. Having commended ourselves to God, we lay down close together, and slept till morning. God renewing our strength, we arose neither faint nor weary, and resolved to make one trial more. We steered due east; but finding neither path nor blaze, and the woods growing thicker and thicker, we judged it would be our best course to return, if we could, by the way we came. The day before, in the thickest part of the woods, I had broken many young trees, I knew not why, as we walked along; these we found a great help in several places, where no path was to be seen; and between one and two God brought us safe to the old man's house we left the day before. In the morn-

* Wesley's Works, Vol. i. p. 51.

ing we set out with one who undertook to be our guide. About sunset we asked our guide if he knew where he was; who frankly answered, 'No.' "

So with the philosophy which professes to be the guide of life. Like the old man, she leads us into some small path, and assures us that by following it we shall safely reach the end we seek. But she omits telling us of the thickets and devious paths we shall meet, and happy is he who, from impulses he knows not whence, makes such marks by the way that he can retrace his steps out of the intricacies and perplexities into which the directions of his guide have led him. And when she not merely stands and points out the way, but undertakes to accompany us as our guide, she is compelled to answer our anxious inquiries, 'Where we are,' especially when we enter the dark valley and shadow of death, by a frank avowal of, 'No, she knows not where we are.'

But there is one who is the Way, and the Truth and the Life, and he who walketh in that way shall not stumble nor be lost. Jesus Christ is that way. He is the light of the world. He accomplishes what philosophy has vainly boasted she can do. *His Gospel is the guide of life.* He is our fore-runner through the wilderness. His example goes before, so that we may walk in his steps. He opens fountains of living water, and whosoever drinketh thereof shall never thirst. He is the good Shepherd of the sheep, safely leading his flock, and carrying the lambs in his bosom. And in his own resurrection from the dead, and ascension to heaven, he speaks to every believer on the dying bed, "Whither I go ye know, and the way ye know."

Jesus Christ conducts us to the Father,—enables us to approach the Father in this life, as well as in that which is to come. He opens to the eye things spiritual and divine, revealing a new world in the light of Christian duty and hope. He gives peace which the world cannot give; for, by reconciling us to God, he removes from our hearts what human wisdom leaves uncured, and fills them with love to God and love to man—which is the element of true peace. He helps us to enjoy the life that now is, and prepares a place for each disciple in his Father's house above, where in those many mansions they shall dwell with him forever in bliss which eye of man hath not seen, nor ear heard, nor heart conceived. If he is

truly wise, who selects the right means for the right ends of life, means that give him true enjoyment and satisfy the wants of his soul, how immeasurably beyond any of the wisdom which the philosophers and princes of this world have ever known, is the wisdom of those who are made partakers of the knowledge which is through Christ Jesus !

2. In all those respects in which Christ is our wisdom, he is also of God made unto us *righteousness* and *sanctification*. Through all those influences by which we come truly to know God and duty, we become also righteous and holy—we become conformed to the divine law, and possess personal purity of heart—come to be right in God's sight, and to be the partakers of his holiness.

With the first exercise of true faith and repentance there ensues this state of righteousness. We become free from the guilt of sin along with deliverance from its power. "There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit." Christ is our righteousness and sanctification by promoting our repentance, and with our repentance the forgiveness of our sins. He does this by the truth he has proclaimed, and by the Spirit of truth which comes in his name; even as he said, "Sanctify them, Father, through thy truth, thy word is truth." It was the "word" which his disciples had heard from him, and which he said was not his, but the Father's that sent him.

There have been various and conflicting statements on the subject of righteousness through Christ, but after all they are but diverse theories for explaining a doctrine in which all do in fact agree, who believe that Christ hath been exalted to bestow repentance and remission of sins. They all meet in the doctrine, that Christ is the means of our becoming righteous by effecting our repentance.

What is repentance? It is not penitence merely, not sorrow, but a change of purpose and life from sin to holiness. It is amendment of life produced by an inward renewal of mind and affection. It is ceasing to do evil and learning to do well. He therefore who truly repents is a just man. He is just to the extent to which he has repented, and no more than to such extent.

We come to the same results by looking at the connexion between faith and righteousness. What is faith? Its primary meaning is confidence in God. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." This confidence in God lies at the basis of faith in the Son of God; even as he said, "He that believeth on me, believeth not on me, but on him that sent me." He who has true faith in Christ, is he who receives him. And in what capacity is he to be received? It is chiefly that of his being sent by the Father:—"That they may believe that thou hast sent me"—"God, having raised up his Son Jesus, sent him to bless you in turning every one of you away from his iniquities." Faith in Jesus as sent of God, is the element of submission to his authority and obedience to his precepts. And this is obedience to God; for said our Saviour, "My doctrine is not mine, but his that sent me." Faith in Christ is therefore virtually the same with faith in God, obeying him the same with obeying God, and *this is the true repentance*. Even in respect to the very first exercise of confidence in God it is the principle of obedience, and therefore true righteousness. A man is therefore justified by faith on the same principle on which he is made just by repentance. It is thus that Christ bestows remission of sins, and produces in us the character of justified, righteous persons.

It is often urged that God cannot forgive sin on repentance alone, but that there must be a *satisfaction* to the violated law; that if the sinner does not give it, (and he cannot except by suffering forever the penalty of death,) another must; and that even though the transgressor repent, he must suffer everlasting punishment unless a *substitute* be found, who shall uphold the honor of the law by suffering at least what shall be regarded as an equivalent to the penalty of the law—and such a substitute is Christ. But behold a *just* man—can you conceive of such a man as not forgiven? Can you conceive of a person whose mind has become conformed to God's holy law, as suffering death eternal under the government of a holy God? Can such a person be otherwise than in a state of blessedness, anywhere in the universe of God? Impossible. And the thought is in utter contradiction of the Bible. The law of God does itself contain the provision for the forgiveness

of the repenting sinner. While it declares, "The soul that sinneth it shall die," it also declares, "When I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right, *he shall surely live*, he shall *not* die." Now Jesus is constituted a Saviour to effect this very turning from sin. He makes us just on the principles of the law itself. He prepares men for the society of heaven by making them righteous. And he makes them righteous by those moral means which are adapted to the nature of moral beings.

It is thought that a vicarious atonement is taught very plainly in those passages of Scripture, which speak of our being justified by the blood of Christ. But certainly the blood of Christ is represented as being as much concerned in our sanctification, as in our forgiveness; for "we are sanctified through the offering up of the body of Jesus Christ once for all," and "the blood of Jesus Christ cleanseth us from all sin." Now in our sanctification Christ's death is not vicarious, unless we adopt the dogma of imputed righteousness, and assert that Christ was *holy in our stead*—a dogma which logically releases us from personal holiness, as a vicarious atonement releases from the penalty of sin by the merits of another. The very same sacred writer who ascribes our moral cleansing to the blood of Christ also says in immediate connexion, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." God performs the work of our moral cleansing by the blood of Christ pre-eminently as a moral means. He both brings to repentance and takes away the dominion of sin by the moral power of the Cross, which is "God's power unto salvation." He does this not out of consideration of any thing done by another. He forgives and saves not for the sake of another, even though that other be his only and well-beloved son; for he declares in the most solemn manner conceivable, "I, even I, am he that blotteth out thy transgressions for mine own sake."

The death of Christ is not the sole means, but the chief. It is a chief and glorious part of truth, but not the whole. His Cross has this highest moral power, because suffering for our sakes is the highest manifestation of love. "Greater love hath no man than this, that a man lay down his life for his friends." While there beams forth from the Cross radiantly divine love, Christ is also our

righteousness and sanctification by all his teachings, and especially by his example.

3. Thus by being our wisdom, and righteousness, and sanctification, he becomes also our *redemption*. In and by these he redeems us from ignorance of God, redeems us from our sins, fulfils his own emphatic and glorious words, "Ye shall know the truth, and *the truth shall make you free*." In that sore perplexity which the penitent feels, when he finds that the good which he would he does not, but that the evil which he would not he does, and can but exclaim, "O wretched man that I am, who shall deliver me from the body of this death," he sees the means, he beholds the way and the truth and the life, and with Paul can devoutly "thank God through Jesus Christ our Lord." In deliverance from sin, in hope of final and everlasting deliverance from it, is hope of everlasting joy. He by this delivers them who "through fear of death were all their life-time subject to bondage." He multiplies our peace, confirms our faith, promotes our love, progressively increases our deliverance from the world and its sorrows, until he becomes our final Redemption by accomplishing the work of our salvation in perfect deliverance from sin. And through that power by which he is the Resurrection and the Life he shall redeem us from the dominion of death and the grave. Then shall the work of our redemption be completed, when "this corruptible shall put on incorruption, and this mortal put on immortality, and the saying be brought to pass, death is swallowed up in victory. O death! where is thy sting? O grave! where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ."

We see from our subject the true ground of Christian hope. It is in our becoming wise, righteous, holy, through the Gospel of our Lord Jesus Christ. In this consists our redemption. By this take we our rank among the redeemed on earth and in heaven. By this rise we to the society of the spirits of just men made perfect. A Christian character so built is founded on a rock. He who trusts to any thing else builds on the sand. Personal righteousness—purity of heart—this is the wisdom from above, and this is the redemption. Only have this, only let the Gospel work this in you, and doubt not that heaven will be yours in another world, for you will have begun to enjoy it here.

H Y M N .

While seated at thy table, Lord,
 Obedient to thy gracious word,
 May thy good spirit from above
 Inspire my heart with sacred love,
 May heavenly truth my heart refine,
 And to thyself my heart incline.

While with these symbols I renew
 Thy holy life, and dying too,
 While by the aid of rapid thought
 The scene on Calvary's height is brought
 Into my mind, I raise my eyes
 And bless thee for the sacrifice.

Surrounded by the "fools and blind,"
 Thou never cast one look behind,
 But meekly bowed thy head in dust,
 And thus fulfilled the heavenly trust:
 No fear of man subdued thy zeal,
 Nor turned thee from thy Father's will.

May thy example be my guide,
 Thy precepts o'er my life preside.
 Subject to virtue's strict control,
 May I in peace possess my soul;
 And though my path be dark and drear,
 May faith dispel each anxious fear.

As I receive the bread and wine,
 So may the bread of life be mine,
 And waters of salvation roll
 In constant streams across my soul;
 And when in death I close my eyes,
 To heavenly mansions let me rise:

To those bright mansions reared on high
 Near to the throne of Majesty,
 Where sin and sorrow enter not,
 And earth-born cares are all forgot,
 Where Jesus and the just reside,
 And God in presence doth preside.

J. A. B.

THE LIGHTHOUSE OF LIGHTHOUSES.

It was a bright, glad, summer afternoon on which, by invitation, we were seated in a carriage with a party of young friends, all of them as bright and glad as the day. Our aim was a magnificent sea-view at Marblehead Neck. We love scenery, as did also our company, and we should like much to describe the delightful pictures of land and water on the way, and the ocean grandeur at the termination of our ride. But we have in our present writing a particular and rather uncommon theme for public attention; so to this we will confine our pen. We came to gaze on the dark, blue spaciousness of the waters, but we found that which sunk deeper into our memories and hearts than this, inasmuch as it was a sort of unexpected discovery, fraught with instruction profitable to go with us through life.

There was the Lighthouse—our fair companions must look at a novelty like this. As the lofty sea-beacon could not come up to the city, it was not well to lose the opportunity of visiting it on its rocky stand. So thither we turned our steps, just to take a glance, as we supposed, and then away. As we gazed towards the little cluster of buildings occupied by the keeper, we could not but observe the air of convenience and neatness of every thing around. The first object of a domestic nature we arrived at was a little yard, the home and bed of the family cow of a summer night. Every thing about it, down to the stool of the milker and the fastening of the gate, arrested our attention on account of the ingenuity of contrivance and cleanliness of condition. We passed through an enclosure and over what would be called a lawn, if fashion dwelt there, and came to an outhouse where the keeper was industriously mending a sail. He seemed about sixty years of age, with a sky-blue eye and an expression beaming therefrom as bright and kindly as a star. A plump chest and a full, ruddy cheek indicated that threescore years seldom rejoiced in happier health than in him who now welcomed us to his premises. We found him most agreeably communicative concerning matters around, of which we wished to know. Some of his intelligence we should like here to put down, would our principal aim allow us time and space. At

the slightest expression of our desire to see the lighthouse our entertainer conducted us to the edifice. But before we describe the spectacle at its top, let us first touch on things below. The old shop where our friend labored was a pattern of neatness. The various implements there sheltered were arranged in the utmost order, and there was so little dust that our ladies could sit on bench, block or old timber without the slightest soiling of garments. We could not but observe, as we passed, the exceeding tidiness of the dwelling-house, not only in front, but on the back-side where less exposed, and so also of all the appurtenances around. Had it been the summer retreat of city opulence, whatever else might have been, there could not have existed an order and cleanliness superior to the present. The fences of rude stones from the pastures and shores were not disfigured by unsightly gaps at the top or rubbish along the base. The little patches of cultivation showed not a weed, to steal from the useful vegetables the nutriment of the soil, or the now needed dews from the air. These little spots, won and softened from sterile nature, forcibly reminded us of what we had read about Swiss industry and thrift.

Now to the tower. The keeper leads us up the stairway, which is as clean as if all the maids in Marblehead had watched over its scrubbing, or the notable witches of Salem had nightly trooped over it with their brooms. We reach the lantern, and find ourselves encompassed by glass, with a July sun blazing in with melting potency. But we scarcely heed our bodily discomfort, so interested are we in the objects before the eye and the explanations kindly proffered to the ear. The floor is of stone, and as unsoiled and polished as the hearth of a drawing-room. There are ten lamps, if we rightly remember, to be kept burning from twilight to twilight. Of course, there is the daily business of filling with oil, and the nightly care of snuffing the wicks and keeping them at their best flame. In these operations all know the liabilities of spilling oil and of dropping the black, filthy snuffings around. Yet there was not the slightest appearance of any such mishap or carelessness here. The stand of an astral in the most tasteful home could not less have betokened the above-mentioned processes, than did this dome and every thing therein,—although so secluded and unexposed to visitation. The metal and glasses of the lamps and all the

complicated machinery were as free from all soil as the genteel-est housewifery could desire in the domestic domain. The reflectors corresponding with the ten lamps were of the highest polish, and reflecting, as some of them now did, the direct rays of an intense sun, our eyes could hardly bear their dazzling brilliancy.

So much for appearances. Now how came they so perfect, so unequalled by any similar establishment that we had ever seen? In the first place, the keeper had an innate love of order and neatness, or he had trained himself thereto. Besides this, he exercised an inventive talent and constructive tact by which he produced numerous little contrivances by which he abbreviated labor, and also avoided those uncleanly nuisances which otherwise might have accumulated. But chiefly he was moved by a determination to do his duty to the utmost, and more even than his employer, the Government, would ordinarily consider his duty. He would conform not merely to the common custom and expectations appertaining to his post, but he would ascend to the mark prescribed by his own lofty conscience. He would gratify moreover those delicate tastes, whether inborn or acquired, which in another situation and with wealth might have spread beauty around and collected elegancies within the costly mansion for the entertainment of refined acquaintance. As it was, he made the most of his position. He might say with Paul, "I magnify mine office."

And now a word as to the compensation of such faithful care, and gratuitous, unnoticed, unpraised propriety. This man had once held with honor the responsible station of Gunner on board of one of the distinguished and victorious vessels of the last war. He had been for years in the perilous service of his country. He still serves the public in this seclusion for the stipend of four hundred dollars, together with the use of the little plot of land and buildings appertaining to his charge. A miserable reward for such industry by day, and watchings by night, and solitude at all times! Here he must abide not only through the more bland and agreeable seasons, but through the long, long, dreary winter, cut off from church and school in the town by an arm of the sea. He must not only be at the expense of boarding his children out for their education, but be deprived of their dear society so cheering to the loneliness of father and mother. If sickness suddenly invaded his dwell-

ing amid the wintry tempests, the pitiless elements are almost the only comforters that can well approach from without. Four hundred dollars ! Any lighthouse-tender should receive more than this to compensate him for his privations. But this noble, old patriot is deserving of a thousand dollars, as much as hundreds of other public servants who do nothing but easily tend upon goose-quill and fool's-cap in carpeted offices, surrounded by all that makes life pleasurable. The Government should grant him at least a premium for his example. His lighthouse not only directs the seaman on his dangerous course, but were its superior keeping known and commended, it might be a lighthouse to the lighthouses on all the coasts and isles of the seas, shining conspicuously above them, and illuminating the way to perfect management.

But still farther, our hitherto obscure friend should be known and honored, if not more substantially rewarded, for his fine moral qualities and their exemplary influence. Where such rare order and purity prevail in an establishment like this, so unexposed to human observation, we may be quite sure that more than common propriety reigns in the mind that here presides. He who thus magnifies his office cannot but be of magnified soul. We ourselves deeply felt the teaching of his example. We seemed to be girded by a new energy to return to the duties of our own sphere and strive to the utmost for perfection. We resolved to contrive a remedy for inconveniences, instead of complaining of them ; to seize on all profitable opportunities, instead of indolently letting them pass by our folded hands. Now let *our* office be magnified. Let our lamp be polished and ever trimmed and burning to the brightest, whether the world witness or not. So help us, Infinite Father of lights !

We cannot but remark before closing, for the sake of an interesting association of ideas, that we learned the name of this pattern beacon-keeper to be Darling. On the announcement our minds at once recurred to the heroic Grace and her father, whom we had lately admired for their adventurous feats of mercy on the British coast. This man, we will hazard to say, would exhibit a kindred spirit in behalf of suffering. Here is a magnanimous nature crowned with an honored name. We now commend Captain Darling to "the powers that be." Let them at least cause his exam-

ple to shine close before all of similar vocation from Eastport to the country's last Southwest.

But, good old friend, noble patriot, as faithful in the deepest seclusion of peace as in the glare and plaudits of war! it matters not to thine own soul, except in the desire to extend improvement, whether thou shalt remain unnoticed or not. Let a Government inspector visit thee but once a year, and praise, and straightway forget thy merits; let President and Secretaries never hear of thee; yet this cannot prevent the lofty stand of thine own consciousness. Thou wilt still do thine utmost duty in thy rocky solitude. Thine own several virtues shall commune together rejoicing, and speak thee peace. And to our fancy, if not to thine, the seas shall send up their white-plumed surges with tones of approval. The sunlight and the showers shall aid thy neat husbandry with almost a conscious gladness that they are blessing the meritorious. The clouds shall not over-shadow thy spirit with darkness, and the clear heavens shall look down with starry eyes of kindness as thou punctually arisest to trim thy beacon-flame, whilst the commerce-blessed nation whom thou servest takes unbroken sleep. But a purer era is coming. Then shall true worth be better known. Secret things shall be proclaimed from the house-tops. "The first shall be last, and the last first." The great moral world shall wake up in its undying spirit and anxiously ask of such as thee, "Watchman, what of the night?"*

W. B.

* We have inserted this article with pleasure in the form in which it was sent to us, because it vividly exhibits the impression made upon a mind of quick sensibilities by the scene which it describes; but we cannot withhold the remark, that if our friend's observation had been of wider extent, he might have found upon our coast other lighthouses and other keepers that would have excited perhaps equal admiration.—ED.

BENEFITS OF AFFLICTION.

THERE are few, I apprehend, who have suffered but have been ready to exclaim, "It is good for me that I have been afflicted." How different the world seems under such experience from what

we had before imagined it. How clearly, in what bold relief, do the figures in life stand before us. The false colouring of pleasure has been seen through, the veil lifted from its face, and the world, this world, beautiful as it is, is not all. In the depths of our affliction we have felt for a Rock, and to that we hold fast when all else has faded from our sight.

Who that has been stretched upon the bed of suffering has not sought after the invisible and the eternal; and in moments of ease from pain or anguish who has not breathed forth devout thanks for the strength and support that have been granted? In the long watches of the night, when all are sleeping, when not one gazes upon your changeful face, and you feel yourself alone, does not the presence of the Most High fill the silent chamber, and the words, 'Father, if thou be willing, remove this cup from me; nevertheless thy will, not mine, be done,' escape from the lips? Then come thoughts and prayers for the beloved ones, never poured forth with more earnestness or purity than now, when the prostrate body lies exhausted. Soon hope speaks in the heart, and you feel yourself raised by the conflicts of earth. Heavenly calm ensues and peace and joy are yours.

Is not this enjoyment? God seems truly "the Father." He is near us, very near. We call upon him as our Father, and tears gush forth at the word. His spirit seems to fill the space around us, our heart leaps towards him, we feel as though we would stretch forth our hand and rest eternally with him.

As "the glorious day comes on," the thoughts of the night remain overshadowing our hours, and the world is not able to chase them entirely away. Long does the calm continue, and in lowly thankfulness we exclaim, 'Lord! it is good for me that I have been afflicted.' The glimpses of heaven which those nights of sleeplessness have revealed unto the soul are not forgotten nor lost.

And thus it is with the weary and sick of months, and even years. Their very sufferings make them realize yet more fully the presence and love of God, and sweet thoughts continually fill their hearts and rest in their bosoms. How mildly the face of the suffering ones looks upon you. Their cordial welcome and the bright glance which flashes over their face speak of the happy world within. Ask their history, and they will tell you of joyous

youth and bright hopes, after which came disease and pain, or perchance loss of worldly wealth ; anguish and bitterness dwelt in their mansions ; but at length in their affliction they sought God, and found him " a very present help in trouble." At first with their faces covered they had cried, ' Not so, Lord ! ' but submission followed by peace had entered their dwelling, their countenances were unveiled, and from the depths of their soul they could say, ' Thy will, O Lord, be done.' As they look out upon the world, they bless God that it is their privilege to feel his presence nearer than it seemed in the joyousness of youth. He has laid his hand upon them, but they know that love guided it, and thank him that through it they have been led to choose the better part, which else they might have neglected. Often from necessity left alone, high and noble thoughts are theirs, and angels come and minister unto them. They are of this earth, but not earthly. Constant seclusion and constant suffering have purified them, and they gaze as it were from a height upon the anxious world of passions and pursuits below. They would shrink from entering its busy haunts, yet kindly welcome into their haven of rest the passing friend.

The hour of illness or affliction makes our friends yet dearer to us. Even a mother's hand seems softer, her manner more tender. The kind inquiry, the gentle pressure of the hand, the sympathizing glance penetrates the soul, and our sorrow is lightened, because we feel we do not suffer alone, but are surrounded with many loving and kind companions. We thank God for these blessings, and acknowledge in the midst of a night of trouble that stars are shining above and around us.

Parents who have watched over the sick bed of a beloved child, and consigned its mortal part to the tomb, draw nearer to each other and to God in their bereavement than they did in the midst of their happiness ; they view the realities of life with a clearer vision than in the noontide of joy. As the traveller on a warm summer's day rests often in the deepest shade to refresh himself and regain the strength of which the sun has deprived him, so what seem to us the dark shades of life invigorate and sustain us for our pilgrimage here and our state hereafter. The mourner gathers strength in his soul while his tears flow, and visions of a world beyond the grave float before the mind. Drawn from the contem-

plation of this terrestrial scene to the land of spirits, his soul awakes and he takes some steps in the path of light. That which hitherto has slumbered within him is aroused, and if faith and love conduct his footsteps, he will in his grief be led like a child unto his Father.

In the last few years many have drunk of the bitter waters of disappointment and have experienced what is expressively called the "hard times." Many who scarce knew of a wish ungratified, have been obliged to exert strict economy to keep their families together. The lamentation has been general, and anxiously are better days expected and wished. But has it not in many instances had a good effect? Has not the moral nature of many been benefited? Have not many learned to know the true value of riches, which can thus "take unto themselves wings and fly away?" Has not woman, in the strength of soul and moral integrity of purpose displayed in her husband or son; has not man, in the patient, enduring love of a wife, sister or daughter, been taught the precious worth of their domestic relations, or of the now tried friend ever ready with counsel or aid? Numerous friends, like the butterflies of summer, may have flown away at the approach of the winter of poverty, but the false are distinguished from the true, and the worthy are now rightly prized.

Many upon the first approach of loss of wealth or commercial credit have been bent to the dust, and in their agony have wished to be stricken from the earth. But they still live, solace has come to them in some angel form, and though their heads are bowed, it is in meek submission to God's most holy will, and patiently and reverently do they drink the cup their Father has given them. The beloved ones for whom they would have garnered up earthly treasures are fellow-workers for immortality, and each strengthens the other. Many, I believe, have found true happiness beneath the humbler roof. They have had to buffet the waves of adversity, but it has strengthened and fitted them for greater conquests over self. They are poor in the riches of this world, but wealthy in immortal treasures, and thank Heaven that they have been led to drink of the waters of salvation, though it was in the dark valley of anguish. Should we repine, if the "hard times" have brought about these results? Because we do not actually see any great difference in the manners of those who have felt "the pressure,"

do not let us imagine, that none has taken place. As the mother places the unfortunate and afflicted child nearest her heart, so the wife loves and honors the husband yet more, who has tasted and borne adversity with a noble trust and hope, or kindly and tenderly with her loving heart consoles him who is cast down.

Surely as a people we were growing in wealth too rapidly. Our brains whirled in the quick tide of prosperity. We were borne upon its waves, and forgot that we were indebted to God for it. We lost our humility, "the seal of virtue," and our sense of dependence in our pride of advancement. We claimed for our country great things, but disregarded the hand which scattered such abundant gifts. We have received a salutary check. May we lay it to our hearts, and humbly thank God, and acknowledge that in his great mercy he has sent this dispensation upon us. Let us remember the words of Jesus,—“For the first shall be last, and the last first.”

Look at the once gay man of pleasure, and say if affliction has not been to him a blessing. Has it not stopped him in his mad career? Sorrow came, and he looked upon the consequences of his course and was troubled. The whirl of passion is over; lowly and in a broken voice he whispers, “It is good for me to have been afflicted, that I might learn thy statutes.” Wherever we see or whenever we feel affliction, let us not be cast down, but hail it as the harbinger of happier days, purer thoughts and more elevated purposes.

There is, I am aware, a reverse to this picture. To many the hour of affliction brings no light, but presses upon them like a weight of iron, closing up their soul until all seems dark and dreary. No cheering gleams of sunshine are seen, no hope beckons them to advance in the “dim distance,” but all around is chaos and gloom. They have gazed upon this world’s wealth and greatness and have tried to grasp it, but it passed from them, and disappointment has seized them and done its work, in the untimely death, the deep despondency, or the abyss of crime to which it has led them. The sullenness of despair has come over them, and they, like Job, assert their innocence and wonder why happiness and prosperity are taken from them while possessed by others. They who once would have shrunk from deceit have, from what they felt

or called degradation in the eyes of the multitude, resorted to base practices, until sin has placed its impress upon their brow, and they feel that nothing can carry them through but unblushing effrontery or yet darker deeds. But while we mourn over these derelictions from integrity and truth, we may hope that they will make men distrust their own unassisted strength, and cause parents to watch more closely over the moral culture of their children.

Let him who is cast down look within himself and beyond himself. Let him not seek his own elevation in this world, nor that of his family, above all things else, but look upward and beyond this vale of tears ; and where bitterness now is, will peace and joy soon come. Wealth and prosperity do not alone constitute happiness ; the eager soul asks for something more. With truth and faith if he deliver himself into the hands of God, he will acknowledge that " the benefit of affliction consists in this very thing, that it drives back the soul upon itself and its own independent powers." " And upon the thought of God, the Comforter of the wretched," added Hildegard. " In that thought lies the true power of the soul. The lower the degree of spiritual life, the less can any creature endure the conflict with nature. The plants need nourishment and sunshine in order to be strong and beautiful. The animal in like manner is overpowered by the pressure of want and of an unnatural situation. Only the man grows strong by conflict, and is purified and ennobled by trial ; because he thus learns to give his inward life supremacy over his outward. Even the pain which our sins occasion us elevates the soul, if it has power to lead us to God."

A—A.

PARALLELS.

AUGUSTINE AND ROUSSEAU.

It has often occurred to me that the modern school of sentimentalists has great resemblance to those religious enthusiasts who place so much reliance upon the emotions and disparage the reason and will. The apostles of natural impulse are very like the champions of irresistible grace ; and the Antinomianism of theology runs parallel with the Antinomianism of romance.

Thus in a theological age and nation Augustine met something of that very impulsiveness of the human heart, which in a more free and poetical age was ministered to by Rousseau. To the enthusiast of Geneva, as well as to the bishop of Hippo, the painter might assign the symbol of the flaming heart. Both have recorded their own lives in volumes of *Confessions*, and each work has been called by many the most remarkable of books. Both avow the temptations of strong passion. Both had strayed from the path of virtue and peace. Both undertake to prescribe for the diseases of society and to point out the way of safety. The one leads us to seek the grace of God and throw ourselves into the tide of holy emotion, and to merge reason in mystery and will in ecstasy. The other calls us back to nature, glorifies instinct and impulse, and seems sometimes to preach justification by passion, even as the former preached justification by faith.

Augustine is the father of Calvinism, and in no small degree the patron saint of that Antinomianism, or contempt of morality, which is so nearly allied to Calvinism. Rousseau is the father of modern sentimentalism, first and ablest of that school whose influence has been made almost supreme in recent literature by so many poets and romancers—the Byrons and Bulwers of the age.

May benignant Providence save us from both errorists. We look neither to Augustine for our theology, nor to Rousseau for our literature. In our regard for faith let us not disparage works. In our enthusiasm let us remember reason and conscience.

DANTE AND SWEDENBORG.

Poetry and Philosophy, different as they appear, often agree in their results, and are said by some to be the diverse workings of the same high reason. In Dante and Swedenborg we have the poet and the philosopher giving their best powers to theological subjects. How different, yet how like! The *Divina Commedia* of the Florentine in many respects resembles the "*Heaven and Hell*" of the Swede. Both divide the invisible world into three great departments, both maintain the existence of a realm between the abodes of the blessed and the doomed. Both agree singu-

larly in their views of the nature of retribution by connecting future consequences with the very nature of present sins. Lucifer doomed to stand on his head at the bottom of the Inferno, is an emblem of the nature and doom of the evil and falsity, which constitute that inverted state which Swedenborg makes out to be hell.

We should be loth to take our theology from either of these great men. Yet it is interesting to observe the workings of powerful minds upon the great topics of theology. They illustrate on a large scale the tendency to system-making which is so often obtruded upon us on a small scale.

It is a difficult problem to explain the life and teachings of Swedenborg—to reconcile so much scientific knowledge, so much moral wisdom and devout purpose, with such astounding assertions of supernatural vision. May not the poet help us to explain the philosopher? As the poet often has such vivid imaginations as to confound them with realities, may not the philosopher in his vast speculations on the universe form to himself a system of analogies by which he hopes to rise step by step from nature to God, and cherish his thoughts so earnestly that at last speculation masters the whole soul, nay, becomes reality, and the philosopher too is a poet?

S. O.

THE LATE THOMAS THRUSH OF ENGLAND.

We have forborne from noticing the death of others than clergymen in our pages, from the apprehension that unless we adopted such a rule we should receive such frequent obituary notices, that to publish them all would exceed the space which could be allowed to communications of this kind, while to refuse any would be painful and might seem invidious. Cases may however occur, to render the transgression of any such rule proper, and the present seems to us a case strongly in point. Mr. Thrush was little known in this country, nor indeed was he widely known in England. His Letter to the King upon resigning his commission drew attention to his name, but he outlived the interest which that event awakened in the minds of all but his immediate friends or the

warm supporters of the cause of Peace. We gave some account, in a former number of the *Miscellany*, of the last work which he published on this subject. Our personal associations with him and our appreciation of his character must be our excuse—if any be needed—for introducing in this place an extract from a discourse preached the Sunday after receiving the intelligence of his death.

I have expressed some of the thoughts which arise out of our connexion with friends. They are always with us, and add largely to the happiness of our lives; we should bless God for his goodness in placing us among them. They bestow on us their affectionate or kind regards; we should try to deserve their esteem, and not let their love, blinded by its own partiality, fall on unworthy objects. They come under our influence and must be affected favorably or unfavorably by our familiar habits of speech and conduct; how important is it, for them and for us, that we exert a wholesome influence upon their characters. They may prove snares as well as blessings, tempting us to do wrong instead of encouraging us to walk in ways of righteousness, and turning our thoughts from God instead of leading them to him; we should maintain a wakeful jealousy that we may realize only the benefits of intercourse with those, who with honest intentions may still be the instruments of much mischief. They are partakers of mortality, yet heirs of a spiritual life which cannot decay; we should draw from Christian faith a new element to be infused into our regard for them, which, like the secret action of the heat that converts iron into steel, may add value and permanence to our interest in them, and which shall enable us to yield them to the life of heaven without complaint. So may our friends be indeed our benefactors, and the ties of earthly union become the bonds of everlasting endearment. Oh! the riches of Divine goodness and grace, which have not only provided us with pleasant companions here, but revealed to us scenes of social bliss hereafter. God be thanked for the life that now is, and for the life that is to come—for friends on earth, and friends in heaven!

Pleasant companionship does he provide for us, even where we least expect to find it. How grateful is it to look back on passages

of our experience, which inspire at once gratitude to the Heavenly Father and confidence in the good will of our fellow-men. One illustration of this I may be permitted to introduce, though it involve some personal narrative. About six years ago I was in Scotland, on the eve of my return to the North of England, where I had been advised to spend several weeks in the neighborhood of some mineral springs, which, though in summer much frequented, were at that season wholly deserted. I was going to a strange and lonely place, as I thought, when I received a letter from one whose name only I had known, inviting me to come immediately to his house, which was on the spot where I intended to reside. I went, and was cordially welcomed, and for some days remained an inmate of his family, till I had made arrangements for a permanent abode. But I was still near him and his door was ever open to my entrance. He was one who had made sacrifices for conscience and for principle beyond what in this age men are often called to make. He had been an officer in the service of his country, and had reached that period of life at which a change of employment is difficult, if not impracticable, when he became convinced of the unlawfulness of war, its opposition to the principles and spirit of the Gospel, and its pernicious effects upon individual and national character. The consequence was a resignation of the commission which he held, with a relinquishment of the half-pay on which he had retired, though by this step he reduced himself and his wife, the cheerful companion of his altered mode of life, to comparatively straitened means of subsistence. By the same study of the Bible by which he was led to alter his views on the subject of war he had been brought to the conviction that the doctrine of the Trinity had no support in Scripture, and he became a Unitarian. In this instance also he avowed his change of opinion, though it drew upon him censure, and separated him from many early friends. When I saw him, he was approaching fourscore, a cripple, unable to move without crutches, living in retirement at Harrogate for the benefit of the waters during that part of the year when his narrow means allowed him to enjoy this advantage, at a distance from every relative or intimate acquaintance excepting his wife, also an invalid, and without a single being in the place who sympathized with him in his religious belief. Yet a more tranquil or cheerful

old age I never witnessed. A more religiously active life I never observed. From morning till evening he was employed—writing, reading, or printing at a little press which he had himself invented. His chief interest was in the two subjects which had given so different a character from what he had once anticipated to his declining life. He wrote and published tracts on War and on the unscriptural doctrines which prevailed around him; and scattered them as far as he had ability. Entertaining conscientious persuasions of the impropriety of worshipping where the service involved an expression of belief different from his own, and confined also to his house by his infirmities, he held a religious service in his own parlor on every Lord's day, at which his audience probably never exceeded four persons, if it included any besides himself and the partner of his life. He had no children, and he and his wife passed the even tenor of their days in this quiet, but not indolent, looking forward to eternity. Never did I hear a word of impatience with life or resentment towards man from his lips. He had given up much that he might keep a good conscience, and his conscience was his reward. In a letter which I received from him after my return home he speaks of his life as of necessity somewhat monotonous, and adds; "but though monotonous, not without enjoyment. We have, God be praised, the use of our hands, our eyes, and our heads; the want of our feet is our chief want. Whether we ought to bewail this, or to feel gratitude for it, is a question of some difficulty. But of this feel assured, that the Giver of these blessings best knows when to give, and when to withhold them. Thank God, we know little either of sorrow or sadness." Yet most men, I fear, would have counted his a hard lot. In this serene spirit of piety did he wait for his departure, frequently alluding to the hour which could not be very distant. I have often recalled him to my mind as an example of self-sacrificing conscientiousness, steadfast integrity, Christian faith, and practical piety. Yesterday I read of his death in the eighty-third year of his age. Few there may be to speak of his excellence. No monument emblazoned with military emblems will mark the place where his dust reposes. No national or popular religion will eulogize him as its champion. But in the eternal books of record, where the servants of truth and virtue have their memorial, his

name will stand among the fairest entered upon their pages. In England scarcely a voice may be found to pay homage to his modest worth; but I should be unfaithful to friendship and to Christianity, if at this distance from the home where I knew him, and the grave where he sleeps, I did not honor the memory of Thomas Thrush.

E. S. G.

THE MINISTRY AT LARGE.

THIS institution, we fear, does not receive the attention which it deserves. The interest awakened by its commencement might have been expected to decline, but it ought not to enjoy a less cordial or efficient support than when its early efforts were the subject of general remark. With those who observe its operations and mark its modest but industrious agency among the poorer classes of our citizens we do not believe that there is a less hearty disposition to sustain and encourage its ministers, than was shown in the days when Dr. Tuckerman made the city respond to his appeals. But the attraction of novelty having ceased, people do not bestow the attention that is necessary to obtain a knowledge of the beneficent work which is done almost at their very doors.

A writer in the last number of the *Christian Examiner* remarks, that "the Ministry at large, according to the idea of Dr. Tuckerman, is nearly abandoned in this country," "the institution as at first established having so changed its character, that it can scarcely be said to exist." While we admit that there is foundation for this language in the present circumstances of the Ministry, we think the statement much too strong. The change which is noticed is a real and an important change, giving to some extent a new character to the relations which this Ministry holds to the community; but it is not so great as to prevent the restoration, or rather the incorporation of its original design with its present action, from being one of the easiest things imaginable. We have seen with regret that the preachers at the Free Chapels have become ministers of regular congregations, which must occupy certainly the greater part of their time and strength. But this was inevitable,

after the erection of large and permanent Chapels—a measure, of which Dr. Tuckerman approved. Time, we think, has shown that here the friends of the Ministry at large committed a mistake,—a mistake which may have resulted in good, but in good of a different kind from that which they contemplated, and somewhat adverse to it, so far at least as the attention of both the ministers and the Fraternity of Churches by which they were appointed have been drawn off from the original purpose. This purpose cannot be better exhibited in a single phrase than by the name which our English friends have given to their Ministries of a similar character—*The Domestic Mission*; and it cannot be better described than in the words of the writer in the *Examiner* to whom we have referred.

“It is primarily a Ministry of Visitation—a system of active search into the regions of vice and poverty, a thorough beating up of the haunts of the wretched, a pursuing and finding them in their own homes, and almost by violence redeeming them into the kingdom of God. Only in quite a subordinate sense is it a preaching ministry. It addresses itself to those chiefly, who cannot go out to churches or chapels, and whose gospel must be preached to them, if they are ever to hear it, by their own bed-sides, in their loneliness and want.”

Such doubtless should be the character of the Ministry at large. That it has in some measure lost this character must be ascribed to causes, which after the first step of building the chapels now in use were beyond the control of those who are engaged or interested in this Ministry. Accommodation was provided for congregations of nearly the usual size, the regular services of the Lord's day were established, Sunday schools were gathered in connexion with the Chapels, very soon an audience of constant hearers occupied the seats, between whom and the minister grew up all the relations that exist between the pastors and members of our older churches, the Christian ordinances were celebrated, the table of the Lord was spread beneath the altar of prayer, Bible classes and religious meetings in the course of the week for the members of these congregations were instituted, and he who began his work as a Domestic Missionary now found himself surrounded with all the duties and engagements of the regular ministry. Such a result, though it appears not to have been foreseen, was inevitable upon

the resolution to invite the poor to fill edifices erected for their use, where every circumstance except the single fact, that the minister's salary was not paid by the worshippers, tended to produce a state of things similar to what exists in the other religious societies of the city. Excepting in the one circumstance, that the Ministers at large draw their support (so far as this is derived from their ministry) from the treasury of an institution to which the members of their own congregations do not contribute, instead of receiving it from those whom they instruct, these ministers stand in the same relations and fill the same offices with the other clergymen of the place. But what then? Shall we say that the Ministry at large is a failure: or that it does not accomplish much good? Certainly not. But that we witness a great deviation from the original plan, and though we cannot say with the Christian Examiner that this plan is "nearly abandoned," yet that it is not a ministry *at large* which the churches united in the Fraternity now support. We doubt not that the incumbents of this ministry visit other families than those which attend upon their public services; but it is impossible that they should do this to any considerable extent, laden as they are with all the duties which, it was said when they entered on the work, pressed so heavily upon the settled clergymen of the city as to render the appointment of another class of laborers indispensable. Undoubtedly, also, constant changes take place in the constitution of the audiences whom they address; but such changes are continually going in the older societies, to an extent of which we had no conception till a close acquaintance convinced us of the fact.

What now can be done? Shall the congregations which have been collected within the Chapels be dissolved, and the Chapels be closed? We should deprecate any such proposal. Let the good which is in operation continue. Let it awaken our sympathy, our thanks, and our prayers. What is needed is simply an enlargement of the moral force which is now engaged in the elevation of the poor and vicious by means of Christian influences. Either of two methods might be adopted for this end. The plan as now conducted might be pursued with indefinite augmentation. Let more ministers be employed in collecting other congregations, and as each shall secure a successful commencement, let a chapel be

built for his use and that of the society which he shall draw within its walls—composed of those who previously to his visiting them had paid no regard to religious institutions. In this way there would be a continual uplifting of portions of the mass of neglected and degraded humanity, which is always tending to concentrate itself within a city, into the light and hope of a purer atmosphere where their souls should ever afterwards breathe a divine life. This, we conceive, would be the perfection of that system of Christian benevolence which it was Dr. Tuckerman's aim to establish upon durable principles in our community. The Minister who should undertake the work, the need and the benefits of which he so earnestly presented both in conversation and in writing, would first go to the abodes of pauperism and the coverts of vice, whence he would bring the unhappy inmates to a building provided by the liberality of their more prosperous neighbours, where the influences of his intercourse with them "in garret, cellar, alley, and lane" would be deepened by the associations of a consecrated spot and the sympathies of fellow-worshippers; and when he had thus obtained a congregation to whose spiritual improvement he might devote himself, another labourer would take up the function which he would have laid aside and go forth to redeem another company from the pollution of sin and the miseries of want. What a blessed work would thus be carried on, as the rich should continually stretch forth a helping hand to the poor, and the poor should continually emerge from their degradation into the enjoyment of the privileges which the rich possess, and the city should maintain within its own activity the means of its perpetual regeneration.

But a plan so thorough as this, and involving such a continual increase of pecuniary contribution, we dare not hope to see brought into operation in our day. We can but trust that the other method to which we have adverted may be adopted and vigorously pursued. This would require only the appointment of other Ministers in addition to those who now have the charge of the Chapels, whose office it should be to *visit* rather than to preach, or in other words, who should bring back the Ministry for the poor to its original character. We would have them labor in connexion with the present Ministers, occasionally aiding or wholly relieving them in their pulpit services, and as cases should arise where persons should

wish to connect themselves with the Chapels, affording to such persons all needful facilities. But these new laborers should not enter the field with the expectation of gathering new societies, nor should the Fraternity, at present at least, contemplate the erection of any more chapels. They should rather return to the course adopted at the beginning of this enterprise and hire rooms in which public worship might be conducted, for a certain period in this neighborhood, and then in that, so changing the location from time to time as to permit the greatest *diffusion* of religious instruction at an inconsiderable expense; or, what we should be inclined to encourage in preference even to this arrangement, holding meetings at the houses which they visited, where as many of of the neighbors as could be accommodated might be invited to attend; or, what seems to us to promise the most good, uniting such meetings in private apartments on week evenings or on the Lord's day with one public service in a hired room on Sunday evening. But the chief business of these ministers should be to seek out the proper objects of this charity, and to bear to them at their homes the influences of redemption and peace. By such an enlargement of their present modes of operation the Fraternity of Churches would accomplish even more than was proposed by the founders of the Ministry at large; since they would support two Chapels filled with congregations of as permanent a character as any in the city, though drawn from different conditions of life from those which supply the materials for our other societies, and yet would sustain a domestic ministration as extensive and effectual as was ever imagined by the most sanguine advocate of this form of Christian philanthropy.

Much might be said, if it were necessary, upon the propriety and importance of extending our present system of religious instruction for those classes of the community which lie without the usual walks of clerical duty. We will advert to only one consideration to which every day is giving additional force. The growth of this city is making the need of a special ministry for the unknown and the irreligious more and more manifest. The number of such persons is increasing even faster, probably, than that of the prudent or the church-going part of the population, for after a city reaches a certain point in its growth, the attractions to the vicious and the

shiftless—to those who do not mean, or do not know how, to support themselves in honest poverty—become greater in proportion than the inducements which invite the moral and industrious to reside within its limits. Boston has passed this point, and is fast approaching the condition of a crowded town, whose inhabitants will include thousands of the depraved and destitute. For these a special Ministry must be provided, or while they sink deeper into the misery of sin and want, they will spread corruption through the comparatively purer portions of the community. Every argument therefore which was urged for the establishment of the Ministry at large acquires new force and may be pressed with yet greater justice. The change which has been wrought through the Temperance reform has doubtless affected a large amount of physical and moral debasement, but other causes are at work which, if not counteracted by Christian benevolence, will add more to the secret wretchedness of our city than will be deducted in the results of this noble enterprise. If we may judge from the applications at our own door, we should say that public beggary had trebled among us within a few years, and that the measures which were taken some eight or ten years ago to abate this evil must be renewed with more energy than at first. Is this a time to let the Ministry for the poor—the most efficient and the most Christian institution that was ever brought to act upon the pauperism of a city—is this the time to let such a ministry languish? Ought we not to encourage its labors and enlarge its ability of usefulness?

We have been led into these remarks not only by interest in our Ministry at home, but by recent notices which we have seen of the operations of similar Ministries in England. We have now on our table the last Reports of the London, Liverpool, and Birmingham Domestic Missions, together with an article founded on these and other Reports of the same kind in the last number of the *Christian Teacher*, and written, as we infer from the signature, by Rev. Mr. Johns, the able and faithful minister to the poor in Liverpool. He thus introduces his remarks.

“English Societies, on the plan of the late philanthropic Dr. Tuckerman of Boston, U. S., for the diffusion of Christian and civilizing influences among the neglected, have now been established in London, in Manchester, in Birmingham, in Bristol, and in Liver-

pool. Each of these valuable associations has its own system of agency ; and the annual Reports of the different Ministers employed by them give some general insight into their operations and results. We hope, and we believe, that the published transactions of these institutions are attracting, every year, more extensive notice and sympathy. These documents are, we apprehend, increasingly regarded as representing a great cause, and as giving evidence, important and authentic, though unavoidably imperfect, of its progress and of its prospects.

Each of the Societies above-mentioned has annually put forth a Report of the proceedings of its Ministry. We believe that there has been no year, in which this has been omitted. Some of the Ministries have now been of several years' standing ; and the Reports of these, individually, would already make a small volume."

Of the purposes and labors of those who first entered upon this holy work, the Missionaries appointed by the London Society, Mr. Johns speaks in the following terms.

"They saw, what, in other days, they had not ventured to imagine. They found 'a lower depth' than the lowest they had formerly known. But they were not daunted. They had firm minds and loving hearts ; and had entered upon their solemn duties with a resolution which was not to be shaken. Year after year, they have now gone forth among the suffering in mind, in body, and in estate, to interpret the unknown tongues of misery by the inspirations of human and heavenly love. They felt the solemnity and the sublimity of their mission ; and went forth with Apostolic fervor and devotedness, to do their high duties as the Apostles of want and woe. It was a lofty calling, and they felt its elevation ; it was a beautiful one, and they appreciated its beauty ; it was trying, difficult, obscure, and often painful, but trial, difficulty, obscurity, and pain were felt to be inseparable from their undertaking, and prepared for as things to be overlooked or overcome. They have already produced results, which show to what an extent the wandering may be reclaimed, the fallen raised, the sinking supported, and which make it apparent that Christianity is yet equal to all it ever was spiritually equal to, in striking light out of darkness, and working redemption out of ruin."

• The design of making this a *domestic* mission, a ministry at the houses of the poor, has been more closely followed in England, than in this country. Mr. Bowring, the minister employed in Birmingham, in his last annual Report uses the following language.

"I have constantly endeavored to act on the fact that I am a *Domestic Missionary*; that my business is to fulfil, to the best of my abilities, the work of an evangelist, by going about from house to house. Hence, from the very commencement of my labors, my time has been mainly occupied in visiting. This I have ever regarded as *the* work I have undertaken to accomplish, and every thing besides has been held in subservience to it. However this grand part of my duty has been discharged, I have not spared my bodily powers in its accomplishment. It is not for me to speak of whatever measure of success may have attended my exertions, and my sole object in mentioning this, is to account for the non-institution of some things at the Thorp-street Chapel, which none can more earnestly desire to see carried into effect than myself, but which I could not have superintended without infringing on the time dedicated to other, and in my view, more directly important purposes."

The importance of the position which the Minister to the poor holds merely in an economical or political point in view, and in relation to the great social questions of the age, is well described by Mr. Johns.

"The Minister to the poor should be no less a Christian philosopher than a Christian philanthropist. He is placed in circumstances from which he may draw knowledge, the benefit of which may have very distant issues. He comes in contact with some primary truths in their mightiest and least sophisticated manifestations. He reads some great laws of our nature from their original tables: and, even if we suppose those tables to have been broken, still he may collect and transcribe a sufficient portion from the fragments, to enable others to reunite them into more or less perfect wholes. If he do but give with fidelity his own impressions of what comes before him, much must eventually be done to throw light upon the sad problem of inverted civilization—of civilization undoing its own work in its own bosom. Much more will this be the case, if the friend of the poor, thus domesticated among their sorrows, be qualified and disposed to reason out the facts before him to their principles, and to take from those principles the wisdom that will enable him to disarm them. We approximate to the knowledge of central heat and attraction, by descending into mines and caverns, for purposes of experiment and observation: and it is by descending into the social 'dens and caves of the earth,' that we shall develop or establish those great and interesting principles, which are to be brought to bear upon the future happiness of millions, and to lift the crushing load from those whose hearts it would have broken."

The Domestic Mission in London is entrusted to Rev. R. K. Philp and Rev. W. Vidler, who have been employed in this service from its establishment. That in Liverpool, as we have remarked, is committed to Rev. J. Johns, known to many of our readers by his poetical effusions. The London Mission was instituted eight years, that in Liverpool six years ago. In Manchester "three very able and efficient Ministers" have successively been employed; the present incumbent of the office being Rev. J. Layhe, who succeeded Rev. Mr. Buckland. The Minister in Birmingham is Rev. T. Bowring, "who has written several approved educational books, and who has recently published a more extensive work of the historico-theological kind." His third Report is before us. The Bristol Ministry "has been entrusted to the modest and able hands of Rev. J. Bayley." This Mission is also in its fourth year. These Ministers concur in the views which they take of their work,—of the wants and the virtues of the poor—of the injustice of which society is guilty in first reducing them, through the force of bad institutions, to a condition so full of evils, and then refusing or neglecting to lift them out of this condition—of the almost insuperable barrier which extreme physical need raises against the efforts of the religious teacher—and of the benign effects which yet may follow upon Christian instruction. Mr. Johns refers once and again to the virtues which often appear amidst the utmost wretchedness. We have room only for a short extract.

"These Reports do not confine themselves to the sins of the neglected classes, or to their sorrows: they are written with an earnest desire to do justice to their *virtues*. This, we think, should be one of the foremost aims, as it would be one of the noblest fruits, of this beautiful and holy service. These indications of the fine community of nature, which lifts the poor to the rich, and levels the rich with the poor (in the possession and exercise of those affections and sympathies, which pour divine light through all the forms of our human clay)—the revealings of this community of nature, through the facts in which it speaks with most convincing power, will, we trust, do the cause of the forsaken the greatest and purest service in the walks of society above them. The community of nature, of which we speak, receives, wherever it is mentioned, a ready assent, sentimental or sincere; but is far, as yet, from being admitted as a living and quickening reality, by those upon whom, if so received, it would operate with an energy that would regener-

ate *them* and *their world*. Once impressed with this truth, society would resolve itself into one vast committee for recalling and redeeming its outcasts. Civilization would feel that the true onward lies in the inward; and fold its dazzling wings, to brood over its neglected nest. Such a time, we trust, must come, and is coming; and it is to the disclosures made by those who have searched into the virtues as well as the vices and sufferings of the poor, that we look, in great part, for the acceleration of its coming."

The closing paragraphs of the article in the *Christian Teacher* are particularly worthy of attention.

"A collective review of the documents which have now been claiming our notice—or even of the extracts, which have been severally made from them—may, we think, suffice to convince those who take it, that a great work has been not only commenced, but carried on for a number of years, which, by the simplest and most hallowed machinery, is working out issues of high and unquestionable good. Every reader of these Reports, or of the passages which here represent them, must be struck by the *tone* in which they are written. No differences of temperament or acquirement in the writers affect them in this particular. They are equally free from despondency and ostentation. They exhibit the same composed attention to the one point of giving the truth, and trusting to it for its consequences. This is the very spirit in which such papers should be written. Simplicity, in such cases, is both policy and power. We rejoice to see how uniformly these records refer us to men more anxious to enlighten by facts than to take advantage of feelings; and who, wishing to found all they do upon the solid basis of principle, put from them, with quiet contempt, the language of fanaticism and sentimentality.

In five of our great cities this experiment has now been going on for a greater or less length of time, but with one and the same impression on those who have associated for the trial of it—and that is, of its eminent usefulness, and unobtrusive but decided and gratifying success. We would ask, if this can be said of many other institutions, which have been working with it during the same period? Are *their* supporters as well satisfied with the results obtained by them? We do not ask this with any invidious design, but simply to show that there is no necessary connection between assistance given to a philanthropic object, and the satisfied assurance of philanthropic success. This last must be won before it can be worn; and the institution which obtains and preserves it, is of course entitled to superior consideration and confidence. The Ministry to the poor,—though as yet tried on so small a scale, in comparison with the existing mass of neglectedness and distress,—has yet results to produce, which may entitle it to rank among

the most successful of the expedients that Christian benevolence has yet devised, to check the increase of human sin and to reduce the amount of human misery.

The Christian world, we trust, will one day be more widely and practically aware of the advantages of this institution. Its recommendations are as unique as they should be irresistible. It is doing good upon a plan purely Evangelical and Apostolical. Born in a cottage, Christianity here returns to it : consummated on a cross, it deals with those who have need of all that the cross can do to comfort, to enlighten, and to save them. We hope the time is coming, when every city in the Empire will have its Ministry to the poor ; and we hope that the time will never come, when workmen will be wanting to the work, as long as the internal retrogressions of civilization shall need the meek self-devotion of wise and good men to reclaim them."

We must add, as a fitting conclusion to our own article, a passage from Rev. Mr. Bowring's last annual address to the friends of the Mission in Birmingham. His earnest words may be repeated to and by the friends of the Ministry at large in this land.

"I desire to make no appeal to the feelings at the expense of the understanding ; but to them, in conjunction with the judgment, I do address myself ; and would that my power were in this respect equal to my inclination. My brethren, I appeal to your hearts and minds on behalf of the poor,—the friendless,—the outcast,—the suffering,—the sick, and the dying ; of the ignorant, and the vicious ; of the poor misguided sot ; of him who is a miserable slave to his own furious passions, and of him who has known few earthly friends ; or from whose side the friends of his youth have departed, and left him to bear his journey and burden alone. I appeal to you on behalf of the young, who need some kind hand to lead them up to manhood, some judicious counsellor to teach them how to shun the broad path tending to destruction ; and of the aged, who are sinking into the grave with no consoling voice to whisper in their ears as the dark valley is about to be trod. I appeal on behalf of the lone widow,—of her from whom the Lord hath taken away the head and staff, and who has to struggle unaided, and frequently unpitied, with the numberless evils that are in the world—let not such be neglected in the daily ministration ; and on behalf of the hapless orphan, whose patrimony may be the world's scorn, and the world's destitution. For all these,—for suffering humanity, under every form, I plead ; and to you, as children of one Father,—as disciples of one Redeemer,—as heirs of one salvation,—as possessors of a common nature."

E. S. G.

NOTICES OF RECENT PUBLICATIONS.

THE HISTORY OF THE CHRISTIAN RELIGION AND CHURCH, DURING THE THREE FIRST CENTURIES. *By Dr. Augustus Neander. Translated from the German by Henry John Rose.* Philadelphia and Boston ; Saxton, Peirce & Co. : 1843. pp. 466, 8vo.

The first three centuries of the Christian era form the background of the principal theological controversies of the present time. We ought to feel ourselves highly favored, therefore, in possessing the views of the first ecclesiastical historian of the age upon the whole subject. The present work is in itself complete, although forming the first part of a large work of which five volumes have already been published, and yet others are to be issued, until the whole history of Christianity shall be opened to us by the author as a *school of Christian experience*.

Neander's work upon the Planting and Training of the Christian Church by the Apostles is intended as introductory to the great History. A translation of it, by Mr. Ryland, was published last year in Edinburgh in two volumes. We trust that it may be re-printed here.

The work upon the first three centuries is divided into five sections, which are prefaced by an introductory view of the state of the world at the first appearance and early diffusion of the Gospel. The first section treats of the relation of the Christian Church to the unchristian world ; the second, of the formation of the Church—its discipline and divisions ; the third, of Christian life and worship ; the fourth, of the formation and development of doctrines ; the fifth, of the history of the formation and development of doctrines in the Catholic Church in opposition to the sects.

We can merely touch upon some points that possess great practical interest at present, or say a few words upon Neander's views of the primitive Church and its worship, of primitive theology and theologians.

We are happy that the translator is an Episcopalian, and that therefore we need not fear that the author is to be scouted as igno-

rant of his subject, unacquainted with the Fathers, and full of anti-Catholic rancor. It is no small tribute to Neander's worth, that, holding such decided views of the early Church, he should notwithstanding his heresies be appealed to by an accomplished scholar of the English hierarchy for testimony upon the ages to which Episcopacy usually appeals for its sanctions. Mr. Rose puts in sundry disclaimers indeed, and pronounces his author far too radical in his opinions upon the government and rites of the early Christians. Yet these disclaimers are so many proofs of the historian's worth.

Neander denies that there was a distinct caste of priests in the early Church; maintains that Christ was the only priest, and that under him all disciples were an equal brotherhood. Gradually a regular priesthood was formed, at first consisting merely of those who had peculiar gifts for teaching or ruling, and finally forming a regular monarchical government. At first *presbyter* and *episcopus* were convertible terms. By degrees the latter title was applied exclusively to an especial order, at first to those who were called to preside over the assembly of presbyters as equals, and finally to an established order of bishops, which blended Judaism with Christianity and revived the Levitical system. The first two centuries were the period of pure Gospel brotherhood, although even then the elements were gathering which formed the Episcopacy and Papacy of subsequent ages.

The only article of faith required of converts previously to baptism was the recognition of one God and of Jesus as the Messiah. Neander maintains that baptism was originally performed by immersion. He finds no apostolic authority for infant baptism, although he accounts for its rise by the early disposition to follow Jewish precedents, to connect the rite with the idea of circumcision, and to attach the saving influence rather to the ceremony itself than to the subject's state of mind. Baptism was usually immediately followed by the laying on of hands in token of adoption into the Christian priesthood by spiritual anointing. Afterwards the two things were separated, the laying on of hands became the prerogative of the bishops, and hence arose the rite of confirmation.

As to the Lord's Supper, it was originally connected with the daily meals, and made the close of the love-feast. Afterwards the

two were separated ; the love-feasts were held by themselves, and the Lord's Supper became a part of every Sunday's worship. It was a simple commemoration of our Saviour's death, although in time it was regarded as a sacrifice.

Neander gives a most interesting view of the development of doctrines in the first three centuries. The first controversies had little to do with what we deem essential doctrines, but related principally to the connection between the Old and New Covenants. The Judaizing and the spiritualizing sects that sprang up illustrate the extreme tendencies of the human mind—the tendencies to gross materialism and to airy idealism. In the third century the great doctrinal controversies broke out. Yet the essentials of an orthodox faith then were far more liberal than the requirements of subsequent Orthodoxy. Origen and Tertullian may be considered as the representatives of the two great tendencies of theology in the second century. The one headed the rational, the other the dogmatic party. Different features marked all the great Christian communities. Alexandrian theology was most philosophical, that of Antioch most exegetical, that of Asia Minor most practical, that of Rome most ecclesiastical, that of Carthage or North Africa most doctrinal.

We reluctantly stay our pen. We commend the book to our readers. As to the author's own views of God, man and salvation, we see in them, so far as shown, nothing to condemn. He bows in submission to God as present in Christ, and is no slave to man.

THE HUGUENOTS IN FRANCE AND AMERICA. *By the author of "Three Experiments in Living," "Life and Times of Martin Luther," "Life and Times of Thomas Cranmer." etc.* Cambridge : John Owen. 2 vols. 12mo. pp. 336, 302.

WE are again indebted to Mrs. Lee, for two very interesting volumes. As in the *Life and Times* of Luther and Cranmer, she has selected a most important period of religious history, and in a simple and graphic style embodied more than we could remember after we had read through ponderous tomes. This is the great

benefit of Mrs. Lee's writings. She has brought down from dusty shelves of libraries and made accessible to the popular mind those great but forgotten events by which the world has been carried forward, and made familiar the names of the men who in times gone by took up the cause of Christianity, and suffered for truth and freedom and duty's sake. Here is the story of the "slaughtered saints," who when the Roman power was triumphant, and her priests, clothed in scarlet, endeavored with fire and the sword to suppress every whisper of dissent, meekly bore their testimony and cheerfully shed their blood in the cause of the Reformed religion. In the pages of *The Huguenots* the successive events pass before us like the scenes of a solemn tragedy, and it is impossible to close the book without a deeper impression of the power of the soul, under the influence of religion, to rise above external circumstances and to maintain its cheerfulness and integrity amid the direst temptations and woes.

The reader will recur with peculiar interest to the three chapters on the Huguenots in America, and regret that it was not consistent with the writer's plan to enter into a more full history of these suffering exiles. But short as the account is, we predict that new pilgrimages will be made to Mayo's hill in Oxford. There the traveller will find the outlines of the rude fort which defended the feeble pilgrims from Indian butcheries; there, the hearthstone where at length their blood was spilled. There still is the vine flourishing under our New England sky, which ripened its fruit on the sunny hills of France; and there the rose-bush, on which for a century and a half the roses have blossomed and faded, that once adorned the gardens of Rochelle.

The value of these volumes is very much enhanced by the addition of letters and extracts of letters from Dr. Channing, probably to the author—giving us a foretaste of that rich store which, we trust, will before many months be gathered from his various friends at home and abroad. The connexion between the Appendix and the main body of the work may at first seem remote, but associations which the writer explains will obtain the sympathy of the reader, and we sincerely thank her for the brief, but touching sketch she has given of the impressions made on her mind by one whom she knew in the intimacy of friendship.

A SERMON, *preached in King's Chapel, August 6, 1843, the Sunday after the Funeral of the Rev. F. W. P. Greenwood, D. D. By N. L. Frothingham, minister of the First Church.* Boston: Little & Brown. 1843. pp. 28, 8vo.

THIS is not a sermon to be carefully abridged. It must be read. We can give no abstract of its topics; they will not show the beauty with which the work is executed—the justness of the thought, the terseness of the expression, the tenderness of the feeling. Dr. Frothingham knew him of whom he spoke through the intercourse of a long friendship, and he said what was true in the words of an admiring and bereaved love. He but incidentally alludes to Dr. Greenwood's personal history, but he portrays the features of his character, as they were reflected from his private life and from his exercise of the public functions with which he was clothed. His intellectual endowments and habits, his moral sensibilities, his manners so simple yet so fitted to secure esteem, his exercises and tendencies as a theologian, his gifts as a preacher, are sketched in lines which remind us of one of Retsch's drawings, where a few touches of the pencil tell more than the crowded pictures of other artists. It is an exquisite memorial, of chaste but costly elaboration, which is here inscribed with the name of the departed.

A DISCOURSE, *preached to the North Church and Society, Salem, Mass., August 20, 1843, the Sunday succeeding the death of Hon. Benjamin Pickman. By John Brazer, D. D., Pastor of the North Church and Society.* Printed by request—not published. Salem. 1843. pp. 25, and vi. 8vo.

MR. PICKMAN was a man whose character and services during a long life entitled him to special notice from the pulpit after his death, and are a sufficient reason for our noticing this Discourse, though “not published.” “The memory of the just is blessed,” and should be honored. The examples of the good who have departed are guides and encouragements to the living. Mr. Pickman had

almost completed his eightieth year when by the overturning of his carriage his system received a shock which in a few weeks occasioned his death ; but though he had been for several years removed from public observation, he was once an active and honorable merchant, an upright member of various political bodies, where his influence was felt upon the affairs of both the State and the nation, a prominent citizen of his native place where he was held in honor, and an efficient friend of the religious interests and institutions of this part of the country. His intellectual powers and acquisitions placed him among the distinguished men of his time, his moral principles secured universal respect and confidence, his benevolence was large and various, and his religious persuasions were held with a strength of faith which sustained him through the trials of infirmity and in the hour of death, as well as amidst the scenes of responsible duty. In opinion, "he was an enlightened, decided, thorough, consistent Unitarian ;" and his position as President of the Directors of the Divinity School at Cambridge showed how little he was disposed to avoid a confession of the faith which he cherished.

Dr. Brazer's Discourse is, in greater part, devoted to the correction of an error into which many persons fall—some from modesty, and others from indolence—"an under-estimate of the importance of our influence as individuals." While he cautions his hearers against the opposite vice of undue self-esteem, he endeavors to make them receive and feel the truth concerning the relations which every one holds towards society. "All the good and all the harm that prevail," he remarks, "are to be traced ultimately to the agency of individuals"—not of "persons of high and authentic genius" alone, but of every man, in whatever condition of life. No one is without influence, and no good example is lost. Nor is the possession of rare and efficient talent demanded only by the claims of high station ; ordinary circumstances often require not less of energy and resource. A bad influence, moreover, emanating from an individual, is even more extensive in its effects than a beneficent influence, and reaches far beyond its immediate action, while it involves the consequences of unfaithfulness to a solemn trust. He then adduces the character of his late friend and parishioner in illustration of the value of individual agency and exam-

ple, and describes this character, especially in its prominent features—of conscientiousness, benevolence, and veneration. It is a delineation which justice required and affection prompted.

THE CHILD'S FRIEND; *designed for Families and Sunday Schools, Conducted by Eliza L. Follen. Vol. I. No. 1. October, 1843.* Boston: L. C. Bowles. pp. 36, 12mo.

THE announcement of a new periodical publication, designed especially for the young, and conducted by Mrs. Follen, was welcomed by all who remembered the *Teacher's Manual* when under the care of the same accomplished editor. That such a publication may be useful, or that it is in fact needed, no one can doubt. Other religious denominations besides ours have availed themselves of this means of influence—only the more efficient, because it is addressed to the unformed mind and tender heart. The present undertaking is, we think, sure of a cordial reception. There are marks of haste in the preparation of the first number, which do not lessen our confidence in the future character of the work. The criticisms which we have seen upon this number, compared with those which we had made in our own minds, remind us how impossible it is to please all tastes. We do not, for example, object to the account of the Pic-nic at Dedham, and see in it no occasion to fear that the *Child's Friend* will be made the organ of a one-sided Abolitionism; but we do disapprove of giving a child *legends*, whether in prose or poetry, respecting Jesus, and we more than question the justice of the epithet "beautiful" as applied to the spurious tales of his infancy or "boyhood." One fault, which needs only a little attention for its remedy, we notice in the carelessness of the punctuation, which renders some passages obscure, and converts others into nonsense. There are other evidences of a negligent perusal of proof-sheets. We mention these blemishes not for the sake of finding fault, but because they seriously affect the favor with which a book is received, and may hinder its success. We have no hesitation in commending the *Child's Friend* to a wide circulation.

INTELLIGENCE.

DOMESTIC INTELLIGENCE OF THE MONTH.—No event of special interest has occurred in our denomination since our last publication, except that which has clothed all our churches in mourning, and been felt as a bereavement by many in other portions of the Christian Church—the death of Rev. Henry Ware jr. D. D., which took place at Framingham on the 22d of September. He had for several weeks been so prostrated by successive attacks of a disease, which left scarcely a hope of his restoration even to the feeble health which alone he has for years enjoyed, that the final stroke gave no surprise, though it inflicted a keen pang on unnumbered hearts. The funeral solemnities were observed in the College Chapel at Cambridge, and the interment took place among the shades of Mount Auburn.—Our record of Ordinations and Dedications we shall resume in our next number. The new meeting-house at Charlestown N. H. is completed, and the days for the settlement of pastors over the churches in Jamaica Plain and Lynn are fixed, and will soon be determined, we presume, for Watertown, Brighton, and Nashua.—The congregations in the city are resuming their usual winter appearance, and the various meetings, in addition to those held on the Lord's day, which were suspended by the summer, will be soon re-established. We trust they will be conducted with mingled fervor and charity.—Our city seems to harbor every form of religious teaching. We have seen an advertisement placarded in the streets inviting people to attend in a certain hall, to hear "the ancient Gospel," but we have not learned the character of this new inculcation of the Christian faith. We went however the other evening into a meeting conducted by a Mormonite preacher, who had succeeded in filling one of the largest halls in Boston with curious listeners. His discourse contained no allusion to the Book of Mormon, but was founded on a literal interpretation of figurative language of Scripture.—The increase of the Roman Catholic Church in New England is a fact which deserves attention, not as an occasion of alarm, but of inquiry into its causes. It was lately brought to our mind in passing an edifice the exterior of which is nearly completed in South Boston. It is intended for a Catholic church, is built of granite, in Gothic style, and though not large, will, when completed, be one of the most elegant buildings in the country. Other houses of public worship for the use of members of this Communion we frequently hear of as in progress, and the recent dedication of a "College" in the town of Worcester is a proof of the industry with which the Catholic clergy extend the means of diffusing their faith.

SUNDAY SCHOOL SOCIETY.—The fifteenth annual Report of this Society, of which we gave as full an abstract as our limits would permit in our notice of the meeting at which it was presented, has been printed, together with an account of the speeches and proceedings on the anniversary. The Report at the time seemed to us to possess unusual excellence, and the whole pamphlet will reward a careful perusal. We are surprised at the fact, that there are only ninety-eight annual subscribers. We should have expected to count them by hundreds rather than by tens. If the officers of the Society do not depend on money as the chief means of its agency, still we are confident that, they will find judicious methods of expenditure, when entrusted with funds; and whether it be human nature or the Yankee character which we must regard as the cause, there can be no doubt that men feel a greater interest in an institution to which they pay something. We advise the friends of this Society therefore for their own sake to put their names upon the list of subscribers.

WORCESTER SUNDAY SCHOOL SOCIETY.—The meetings and Reports of this Society are among the most valuable that are ever brought under our notice. Within its proper sphere it acts modestly but efficiently, and every year gathers new proof of its usefulness. The ninth annual Report is drawn up by the Secretary, Rev. E. H. Sears, and contains important suggestions, particularly upon an organization of the Sunday School which should cause it to "include a whole congregation, arranged in circles or divisions, such as age or convenience might suggest, in each of which there should be free communion upon the great interests of man." We entirely agree in the remark, that "the perfect Sabbath School would be one so organized, *that its members should never leave it*, but in which they would rise, from the first simpler elements, through the higher forms of religious truth, with textbooks adapted to every period of life, from the child up to the woman or the man."

This Report gives the following statement of the number of teachers and pupils in the Schools connected with the Society, premising that in three of the towns the numbers are taken from the returns of the previous year, and showing that the whole number of persons connected with the fourteen schools is 2,433. We are particularly glad to observe that in all but four of the congregations Bible classes have been established.

	Scholars.	Teachers.	Bible Class.	Total.
Harvard,	50	15	25	90
Lancaster,	200	27	60	287
Leicester,	39	11		50
Marlborough,	130	26	25	165
Worcester,	200	35	20	255
Leominster,	261	46	54	361
Bolton,	65	18		83
Northborough,	130	22	18	170
Grafton,	90	14	8	112
Fitchburg,	172	30	40	242
Sterling,	207	36	25	270
Framingham,	112	16	16	144
Berlin,	65	12		77
Southborough,	115	12		127
	1836	320	291	2433

CHARLESTON UNITARIAN BOOK AND TRACT SOCIETY.—Each year brings us proof, in the annual Report of this Society, that our friends in South Carolina are not negligent of the interests of Christian truth in their region. The twenty-second Report, rendered the last May, informs us that "between fifty and sixty copies of the Tracts of the American Unitarian Association have been distributed to the subscribers regularly once a month." Other tracts and larger works have also been purchased or re-printed for distribution. The annual income of the Society is about \$100, and is all expended in this way. The members are necessarily confined to Rev. Dr. Gilman's congregation, which, it is stated, "has never exhibited a more flourishing aspect either internally or externally;" and "during the considerable period of the Society's existence it has probably in no year exhibited more encouraging symptoms of activity and life" than in the last.

GENERAL PEACE CONVENTION.—This assembly, which has excited much attention in Europe, and is worthy of much more, both there and in this country, originated with a well-known philanthropist, Joseph Sturge, of Birmingham, during his visit to the United States. On the evening of July 29, 1841, an informal meeting of several persons interested in the cause of Peace was held in Boston at his request, for

the purpose of considering a proposal made to him by Hon. William Jay of New York, to petition the various Governments of the civilized world for the insertion, in their international treaties, of an article for the submission of future differences to the arbitration of a third power. This proposal was approved by the meeting, and on the suggestion that the general Anti-slavery Convention to be held in London this summer would afford a good opportunity for presenting the subject to the friends of Peace who might be there assembled, Mr. Sturge proposed a general Peace Convention there at the same time, which was also approved by the meeting. A copy of the record of these proceedings was carried by him to England, and presented to the Committee of the London Peace Society, by whom the suggestion was favorably received, and who took the necessary measures for calling the Convention.

The Convention met at Freemasons' Hall in London, June 22, 1843, and continued its sessions for three days. Of 334 delegates appointed—292 from Great Britain and Ireland, 26 from the United States, and 6 from the continent of Europe—the actual attendance was about 150, with a respectable company of auditors of both sexes. Charles Hindley, Esq., M. P. was chosen President. Among the names of the Vice Presidents we notice John Tappan, Amasa Walker and Thomas Cock from this country, and the Marquis de la Rochefoucauld Liancourt of Paris; and in the list of Secretaries Rev. G. C. Beckwith, of the American Peace Society.

Several members of Parliament, and other distinguished individuals, clergymen and laymen, participated in the deliberations. One of the rules adopted at the opening of the Convention provided, that, "the fundamental principle not being open to discussion, the attention of the members should be exclusively directed to the consideration and adoption of such means as may most speedily and certainly effect the great object in view." The proposal of Judge Jay formed a prominent topic of discussion, and several papers were read and resolutions passed on other points connected with the cause. These papers were ordered to be printed, and will constitute valuable documents for the public. The Convention was followed by a public meeting held at Exeter Hall on Monday, June 26, when remarks were made, and resolutions offered or sustained, by several gentlemen, of England and America. The Marquis de la Rochefoucauld Liancourt made some remarks in French, which were translated by Dr. Bowring.

Without giving more particular statements of these meetings, for which we would direct our readers to the October number of the *Advocate of Peace*, copies of which, we understand, will be extensively circulated, and which we should be glad to learn was taken and read by every one of our subscribers, we will merely remark that they were

characterized by a spirit of calmness, devotion and harmony quite unusual in such large and mixed assemblies; that they evinced an increase of pacific principles—even extending to political leaders—beyond the expectation of those who are engaged in their promotion; and that the measures adopted, if faithfully executed and adequately sustained by the benevolence of the age, cannot fail to produce an important change in the political aspect of the world, and to render the recurrence of war on any great scale almost impossible. Deputations from the Convention, with an “Address to the Government of the civilized world,” were sent to the Sovereigns of Great Britain, France, and Belgium; by all of whom they were received with a respectful attention, beyond the ordinary expressions of diplomatic urbanity. The Address is also to be presented to the President of the United States, and, we believe, to the rulers of other nations. It has likewise been published for general perusal. It will not probably form a ground of large expectation in the public mind, as it has become customary to ascribe to rulers and ministers of State an indifference, or rather a polite contempt for all representations of a religious or philanthropic nature—an imputation undoubtedly justified by the character usually exhibited by Courts and Cabinets; but we incline to hope that some change is in progress in this respect; if not, however, public attention will yet be roused by the *eclat* of the favorable reception of pacific appeals in high places, and this will be one step gained in the promotion of the cause.

The associated friends of Peace, both in Europe and America, have reason to congratulate themselves on the progress and results of this Convention. The union it has formed, in sentiment and purpose, of so many minds holding real diversities of opinion on points of less moment; the order, efficiency, and harmony with which its proceedings were marked; and the respect it commanded from all whose attention was drawn to it, including individuals of the highest rank and influence, together with the public press, all forbid the idea that it can in any way prove an obstruction to the cause of Peace; while the character of the measures matured or recommended gives promise that an impression may be made on the people of every civilized community, greater than has ever yet been effected, in dispelling the illusions of mistaken interest or fancied honor, and in restraining the violence of destructive passion, by which war has so often been instigated or protracted. If nothing however be *immediately* gained in this way, the certain increase of laborers in the cause, its elevation to a higher position of publicity and respectability, and the removal of uncertainty respecting its definite object, and of misapprehensions of its character, are important points secured by the instrumentality of the Convention.

IRISH UNITARIAN CHRISTIAN SOCIETY.—The annual meeting of this Association was held in Dublin on Tuesday evening, May 2, 1843. The anniversary sermons were preached on the previous Sunday, by Rev. George Armstrong of Bristol, England, who in the morning discoursed on the right of private judgment, and in the evening on Unitarianism. The Rotunda, in which the meeting was held on Tuesday, was "densely crowded," and great "spirit and enthusiasm were displayed." The Report of the Committee for the last year "contained much that was gratifying and encouraging, the sales of books and tracts by the Society were last year unusually large, its funds and resources are in a satisfactory condition, and the number of members and subscribers has considerably increased." The Report was accepted after a speech by Rev. Dr. Drummond, "of great animation and power" followed by Richard Carmichael Esq. Addresses were also made by Andrew Carmichael Esq., Rev. Mr. Armstrong, Rev. Edward F. Day, Robert Andrews Esq., John Armstrong Esq., Rev. John Scott Porter of Belfast, Mr. H. J. Preston of London, and James Houghton Esq. We copy the resolutions on which Mr. Porter and Mr. Houghton founded their remarks:—

"That on this, as on former occasions, we are desirous of placing on record our feelings of friendly sympathy with our Christian Unitarian brethren in Great Britain, America, and the continent of Europe; that we rejoice in the able and effective vindications of Christian truth and liberty which have proceeded from them; that we congratulate them on the success which has attended their exertions, and feel for them in the arduous struggles in which they are engaged in defence of our common rights and privileges; and that we shall continue to co-operate with them in every measure which may tend to promote the progress of our common cause."

"That in recording the death, we would unite with all who worthily appreciated him, in rendering our public tribute to the memory of that great and good man, the illustrious Channing, the powerful and unshrinking defender of pure Christianity and the rights of our race; that we would raise for him a fitting monument in the hearts and affections of mankind, by testifying our love for the deep, devoted piety that sanctified his life and breathes in his deathless pages; our admiration of his earnest solicitude and noble exertions for the diffusion of Peace, for the redemption of the demoralized and oppressed, and the extirpation of Slavery, that odious system which degrades man, the image of God, into a chattel, and with but partial exceptions fixes an indelible stigma upon the churches of America of every creed; and our veneration for all the great works of love and mercy in which he was engaged, wherein we recognise in all their loveliness and power those exalted and glorious principles of love to God and our neighbor, which our common Redeemer has declared to be the essence of that holy Religion which he taught."

IRISH UNITARIAN SOCIETY FOR THE DIFFUSION OF CHRISTIAN KNOWLEDGE.—In connexion with the preceding article of intelligence we may notice the anniversary of this Society, established in the North of Ireland, as the Irish Unitarian Society is confined in its action principally to the Southern part of the Island. "The principal view with which it was established was the sale and distribution of Unitarian works, and such other publications as might tend to promote the diffusion of an enlightened and liberal knowledge of Gospel truth." The last annual meeting was held at Belfast, December 2, 1842. The sermons which were preached on the occasion by Rev. Dr. Drummond have been noticed in a previous number of the *Miscellany* (Vol. vii. p.) Among the resolutions which were passed were two which should be re-published in this country, viz.—

"That we tender to our brethren of the Unitarian faith in Great Britain and America the expression of our sincere admiration and gratitude for the exertions they have made, and are still making, for the promotion of those great principles which we hold in common, and for the cause of human improvement in knowledge and virtue; and especially for those important publications which have issued from the pens of their gifted scholars and divines,—by which our hearts have been cheered and established, and by which we trust that, in many instances, prejudice has been dispelled, error shaken from her seat, and the way prepared for the reception of the holy doctrines of the Gospel Faith, in their primitive simplicity and purity."

"That we cannot separate without expressing our heartfelt sympathy with our Unitarian brethren in America and throughout the world, on the death of the illustrious Dr. Channing. In no place were his writings more extensively circulated than in Belfast—his lofty genius more admired, and his pure and catholic philanthropy more revered. Although America may glory in him as her son, universal liberty, civilization and religion, unite in hailing him as one of their most eloquent and illustrious advocates in the present age; and that we mourn his loss, as that of a great and good Christian Philanthropist and divine, whose writings are eminently calculated to promote the true principles of genuine Christianity."

ASCENT OF VESUVIUS.—We have been permitted to copy part of a letter written by Rev. A. B. Muzzey to a friend, under date of Naples, July 21, 1843. Our readers will be glad to hear of his welfare, as well as to have a page from his travels, which he may himself be surprised, but we hope not offended, to see in print.

Yesterday it was my precious privilege to visit that sublime work of God, Vesuvius. A party of six, we left our hotel at 1 1-2 o'clock in

the morning, in a carriage. At 3 we reached the house where we exchanged our vehicle for ponies. Starting with them at 4 1-2, we rode through a lovely scene, where flowers and fruits regaled our senses, as we gently ascended the mountain for five miles. We came now to a hermitage, where the monks of a certain convent entertain all who ascend Vesuvius. From this point we rode until we were within half a mile of the summit. At a quarter of 6 our feet stood on the crater of that majestic work.

The first impression produced by it was, to my mind, perfectly overwhelming. The detonations of the volcano broke on the ear with a deep and solemn uniformity. Far down as the eye could reach, we saw two mighty apertures, through which issued, with alternate eruptions, volumes of dense smoke and detached portions of burning lava. The beauty of the curling clouds, as they rose and formed one broad canopy above, was truly surpassing. My companions remained on the edge of the crater; but I felt irresistibly disposed myself to descend within it as far as any previous traveller had ventured. Accordingly, taking a guide, I commenced my downward walk. And yet it could scarcely be called a *walk*, for I was compelled at first to use my hands, and leap from crag to crag down the precipitous steep. I soon came to a spot where smoke and a sulphurous vapor were poured gushingly forth. And now each step brought me nearer and nearer to the yawning chasm. The rocks on which I stood were first warm, then hot, until at length I could employ my hands no longer, except to guide a staff among the ledges and crevices, that promised me a slight assistance.

Meantime the sulphur increased so rapidly, that I found it difficult to inhale the atmosphere. At one time I supposed this circumstance would compel me to return instantly; but recovering my breath, I went slowly forwards. Now the sound of the successive eruptions became almost deafening. The discharge of artillery does not compare with it; nor yet does the roll of the distant thunder. The reverberations seemed constantly to increase—around, above, below, peal upon peal. I went onward, until I reached a spot where fresh lava had fallen at my side; and this seemed as far as safety would permit me to go. My guide went to the very borders of the bursting crater, but I induced him to remain only a moment. No words can portray my sensations, as I looked up from this point. To feel myself so far below the earth's surface was impressive, but to consider also that I was in the very bosom of that tremendous agent, which had rushed forth in former ages, and might even at this moment, to lay waste fields, gardens, and cities in its awful march, was completely overwhelming. If terror be an element of the sublime, then I enjoyed a truly sublime prospect; for

nothing could add to the effect of that moment. By an arduous path I retraced my steps, and was reluctantly, I confess, soon obliged to forego the intense interest of standing within the mountain-high walls of the far-renowned Vesuvius.

Our descent afforded several magnificent views below. There lay the celebrated Torre del Greco, which has been three times deluged by the eruptions of this volcano. There also was Resina, built actually upon the city-top of the deeply buried Herculaneum. And, richer than all, the Bay, the exquisitely beautiful Bay of Naples. Vesuvius on its summit is craggy, sullen and barren ; ere long, as you descend, you come to a few stunted vines ; then follows a better growth of the mulberry, the luxuriant vine, and the golden apricot. Flowers of a thousand hues, and laden with perfumes, accompany the traveller down to its very base.

After leaving Vesuvius, we visited the far known ruins of Pompeii, and then Herculaneum—but I must forbear to describe them at this time.

MEMOIRS OF THE SOCINI.—The last *Christian Reformer* contains a letter to the editor from Dr. Thomas Rees of London respecting a work which he has long had in contemplation, and for which he has collected large materials. It will supply a deficiency in religious literature, which no one is better able to fill than Dr. Rees. We shall await its appearance with some impatience, though we fear that it may be some time before its publication. Meanwhile our readers will be gratified with his own account of his plan.

“It may not be uninteresting to your readers to be furnished with some account of the work to which your reviewer has adverted. The title under which it may hereafter appear is not yet definitively fixed. “*Memoirs of the Lives and Times of the Socini*,” is, however, a designation which will convey a general idea of its object and contents. My original intention was, to write a life of Lælius Socinus, and to incorporate with it brief memoirs of other eminent Italians who, at the same period, quitted the communion of the Church of Rome, embraced similar theological opinions, exposed themselves to the same dangers, and, in like manner, sought safety from the agents of the Inquisition in a voluntary exile from their native country. * * * I at once determined to enlarge my plan, and to embrace in it, though in a compendious form, the whole subject of the attempts at the Reformation of Religion in Italy in the sixteenth century.

The “*Memoirs of the Lives and Times of the Socini*” will then comprise, 1. A Memoir of Lælius Socinus, preceded by brief notices of the earlier members of his family, who long maintained an eminent rank in their native country as Jurists.

2. *Memoirs of several other Italians, the contemporaries of Lælius, who embraced similar religious opinions.*

In this part of the work, which embraces the subject of the Unitarian Reformation, will be given an account of the "College," or religious association, at Vincenza, in which the representation given of that society by the earlier Unitarian historians, and strongly controverted by Mosheim and Dr. M'Cree, will be proved by ample and decisive evidence to be in every material particular strictly correct.

3. *A Compendious Account of the attempts to promote the Reformation of Religion in several districts of Italy on the part of eminent persons who, while they dissented from the tenets and worship of the Church of Rome, concurred, in their general views of religious doctrine, with the German or the Swiss Reformers.*

4. *The Memoirs of Lælius Socinus and the other Unitarian Reformers will carry the history into Switzerland. In this fourth division, then, an account will be given of the impediments thrown by the Swiss Reformers in the way of the Italian Unitarian fugitives to profess and propagate their opinions. This will furnish occasion to review the conduct of Calvin at Geneva in his treatment of Servetus, Lælius Socinus and others, whose theological speculations he disapproved; and also to consider the strenuous, and, in some cases, the fatal opposition encountered by the Italian exiles from the leading Reformers in other cities and churches of Switzerland, whenever their sentiments were brought prominently forward to public view. In this portion of the History some notice will be taken of the Anabaptists of Switzerland, many of whom held liberal opinions, which subjected them to severe persecutions.*

From this statement it will be seen, that the portion of my work which relates to the Life and Times of Lælius Socinus will comprehend the whole subject of the Italian Reformation in the sixteenth century. But in order fully to understand the principal bearings of this Reformation, it is of importance to look back at the state of religious opinions in Italy for some centuries antecedently to this period. For this reason I purpose prefixing to the History an introductory chapter, to be devoted to an account of the various Dissenting or "heretical" sects which arose and multiplied in Italy from the tenth to the fourteenth and fifteenth centuries, and which, notwithstanding their apparent suppression by the Inquisition, left a general and indelible impression on the public mind, adverse to the doctrines and worship of the Church of Rome, that contributed in no slight measure to the production and success of the great religious movement of the sixteenth century.

A second general division of my subject is intended to comprise a Memoir of the Life and Times of Faustus Socinus, and to embrace the subsequent history of Unitarianism in Poland, Transylvania, &c., and of the fate of those Unitarian confessors who were driven into exile on the dissolution of the Polish churches in the seventeenth century. But of this branch of my design it would be premature to say any thing more at present.

Your reviewer will see, from this rapid sketch of my plan, that I have undertaken no light or easy task. There is, however, no part of it for which I have not collected valuable materials; and I can assure him that I am not a little anxious to proceed to the accomplishment of it as expeditiously as circumstances will permit."

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THE COUNCIL OF TRENT.

THIS celebrated Council, which once filled the Christian world with expectation of the great things it should accomplish for truth and morals, had well-nigh died out of men's memories, until recalled by certain recent movements in the domains of theology. A new, it may be a temporary, interest has been excited in the doings and decrees of the venerable fathers who sat in that Council. To meet in part the demands of this interest, and to show what degree of reverence should be exhibited towards those decrees, we have undertaken to present a brief sketch of the reasons for calling the Council and of the manner in which its business was conducted. Several volumes, of the size which this degenerate age allows, would be necessary to give even an outline of the debates that preceded the decisions, and of the intrigues that were employed to prevent the calling and delay the action of the Council. Whoever wishes to read the particulars may find them recorded in the ponderous tomes of Du Pin and Sarpi, and the Dictionary of Moreri.

From an early period in ecclesiastical history the opinion has extensively prevailed, that differences in belief and discipline might be reconciled by Councils. Experience has exposed the fallacy of this opinion : and men have come to believe what St. Gregory Nazi-

anzen saith—that the differences have always been increased by Episcopal Assemblies. Christians have been haunted with the vain dream of uniformity. In all ages of the Church this has been sought as the condition of spiritual prosperity; an apparent agreement in opinion and a ready submission to authority have been considered the surest evidences of the influence of the Gospel. In the case of difficulties, or differences of opinion, resort to a General Assembly of the clergy by their representatives has been regarded as not only a sufficient, but a divinely instituted remedy. Nor for many ages was there a doubt, that the Church, by its wisdom thus collected, had authority to bind the consciences and restrain the conduct of mankind. Freedom in matters of religion was a plant of later growth.

When we look back upon some of the most celebrated Ecclesiastical Councils of antiquity, we find results altogether disproportioned to the magnitude of the undertakings. Christian Bishops from all parts of the civilized world assembled at Nice and at Ephesus, to determine the faith of the Church and the practice of Christians. Yet after much deliberation how little fruit appeared. Were heresies less frequent; or was Christian conduct more conformable to the rules of the Gospel? The glory of God and the salvation of men from sin seem to have been little consulted in these and subsequent similar Assemblies. And no happier result has been occasioned by the Protestant Reformation than the disabusing men's minds of their prejudices in favor of General Councils, and establishing the right and the duty of every man to think and determine for himself in all matters pertaining to religion and conscience. The Reformation would need no other justification than this, that it demonstrated the fallacy of the pretensions of the Church to govern the souls and the lives of men.

But Luther and his fellow-laborers saw not this. They were not themselves emancipated from this bondage. They followed the general opinion of the age; and when in consequence of Luther's opposition to the abuses of the clergy a schism had taken place in the Church, he admitted the propriety of an appeal to a General Assembly, to settle differences, to establish controverted doctrines, and to correct abuses and errors. Nor was it Luther only that insisted on the necessity of the exercise of the ecclesiastical power to remove the monstrous corruptions, which a long

series of ages had accumulated. The best and wisest Catholics admitted that the Church required revision,—that a lawful Council was needed, not only on account of Luther's appeal from the decisions of the Pope, but also to redress the manifest abuses which from time to time had crept into the Church. The new doctrines grew and prevailed, and even where they were not received, the spirit of inquiry was excited, new light was thrown upon the controverted opinions, and the whole subject of the relation of individuals to the Church, and of the Church to the divers sects that arose from its bosom, began to be freely agitated. The public mind was in a state of unwonted excitement. Old attachments were loosened, while new ones were not yet formed. The authority of the Church was questioned, while the right of individual judgment was not yet established. The foundation on which the faith of the Christian world had for centuries reposed was undermined, and but for timely remedy it seemed as if confusion and discord must soon be introduced into every department of ecclesiastical affairs. The exorbitant influence of the Papacy was a subject that could not fail to alarm the thoughtful, and to fill them with apprehension for the rights and privileges of all other members of the Church. This influence was overwhelming. The State was the vassal of the Church. By the Pope kings reigned and princes decreed unrighteousness. His power was felt in the remotest corner of Europe. He sat up, and he made low. The immediate and omnipotent representative of Christ, from his decisions there was no appeal. And it was as evident to thousands of intelligent Catholics as to Luther, that the interests of Europe demanded a curtailment of this intolerable power.

Add to this the moral corruptions that rendered the Church a bye-word and a mockery, and we have the reasons that justified the appeal to an almost universally recognized source of authority. Of these corruptions it is scarcely necessary to speak. They were admitted on every side, even by the Pope himself. Even the novelties of opinions, the heretical doctrines of Luther and his followers, sprang from the abuses of ecclesiastical discipline, and would probably not so soon have been broached, had those abuses been tolerable. The abuses must needs be removed, before reconciliation could take place; and for their removal and the re-establish-

ment of order and uniformity, that age knew no better nor other means than a resort to a General Council.

Those that really desired a Council may be divided into three classes. 1. The Lutherans; who knew that no surer method existed to diminish the authority and influence of the Roman See, than to expose its doctrines and conduct to the observation of the world. No doubt Luther would gladly have been reconciled to the Church on terms which now seem to us most fair and reasonable. But the very fact, that a declared heretic should be permitted to plead his cause fully and freely before the highest ecclesiastical tribunal, would of itself inflict an incurable wound upon the Papal authority. The manner in which Luther defended himself before the Diet at Augsburg furnishes a pledge of the spirit and energy which he would have brought to a General Council. He had every thing to gain, and nothing to lose, by presenting his doctrines and the alleged abuses of the Church to the notice of a universal Assembly of its representatives. If he could there stand up without let or hindrance—free from Papal power, and unfettered by the decisions of scholastic theology,—and defend himself and his opinions on the grounds of reason and Scripture, he would willingly join issue with his opponents, and leave the result with God's providence. 2. The princes and nobles desired a Council, in the hope that it might lead to salutary changes in the discipline of the priests. It is hardly to be supposed, that men so engrossed with the cares of government, or busied with schemes of ambition, entered with much zeal into controversies about doctrines. But they well understood the arts by which the Church had gradually usurped the influence that rightly belonged to them. They hoped to recover the property, which under various pretexts had passed into the possession of the Church. The best interests of their respective countries languished, while numerous communities of indolent, luxurious monks eat out the substance of the land without conferring any adequate returns. They saw no means except a General Council, by which the existing evils could be remedied,—a Council of holy men, intelligent, faithful, zealous of the honor of God, and devoted to the welfare of mankind. At the same time, they knew enough of the manner in which vested rights and private interests influence the judgment, to induce them to enter their protest

against a Council in which the clergy alone should have decisive voices. A Council that would commend its labors with reasonable hope of success, must consist of representatives of all the interests that are to be affected by its determinations. 3. The common people. These had the greatest interests at stake; for they were the chief sufferers by the abuses to be corrected. Under an arbitrary government, they looked to the clergy as their natural protectors—as those who should stand between them and the extortions and oppressions of their rulers. Wofully had they been deceived in any expectation of benefit from the priesthood; and earnestly did they appeal to a Council from the grievous decisions of the Church. The substance of their demands was that the ecclesiastical power should be curbed,—that their homes might be secure from priestly licentiousness,—that taxes and exactions under various pretences should be diminished,—that money might not be extorted from them at pleasure under the names of alms and indulgences,—that the insolence and arrogance of their clerical rulers should be abated by reformatations in the rulers themselves,—and that the Gospel might be purely preached, and the ordinances freely administered.

In the matter of the proposed Council the condition of the Pope was peculiar. As the head of the Church and the vicar of Christ he could not openly oppose it; nay, if it would increase the power of the Church and restore obedience to himself and bring back schismatics and heretics, nothing could be more acceptable. It is not to be supposed, that a reform of the Papacy, or of the Papal Court, or of those abuses of the Papal authority which caused the wealth of the world to flow to Rome, entered his heart. His palace and the city were filled with Cardinals, Bishops, priests and monks, who lived luxuriously upon the plunder of nations. All these, his friends and advisers, were interested in continuing a system by which they got their wealth. That a reformation was necessary, the Pope admitted: but how to effect it without incurring most undesirable risks, he could not determine. A reformation worthy of the name, that should extirpate abuses, restore Gospel discipline, and amend the universally depraved morals of the world, would be to him far worse than the malady. In fact, the Popes who governed the Church during the period in which this Council

was agitated, were deeply embarrassed ; they stood between parties whose claims and interests seemed irreconcilable. Adrian is reported to have said, that the condition of a Pope was miserable, seeing he could do no good, though he earnestly desired and endeavored to do it. Julius blamed the times for being so full of trouble,—praising former ages, when the Popes might live quietly, without fear of losing their authority. And Pius IV. consented to the Council only “for the vain opinion the world hath, that it must needs be profitable ; and also because every one is persuaded, that a refusal would argue fear of reformation.”

On the one hand, something must be done to restore obedience to the Papal authority, which had gradually been diminishing. The Papal power had evidently lost its hold upon the fears of mankind. It had been questioned, denied, defied. Whole States were falling from the Papal See. The various artifices, to which the priesthood resorted to extort wealth from the people, were beginning to fail. Light had been let in upon the tricks and frauds, by which the Papal dominion was sustained. Indulgences and absolutions were not so eagerly sought, nor so willingly paid for. The established worship was neglected, while conventicles of the Reformers were thronged. Nay, the pretensions, no less than the manners, of the priests had become subjects of ridicule ; and it was evident to every observer, that the craft whereby they had their living was in danger. All these things loudly called for the interposition of a Universal Council.

On the other hand, the Pope's authority was endangered by a Council ; for it had ever been the doctrine of the Church, that the Pope is subject to a universal and free Council. Nothing was more likely to advance the Bishops, than a discussion of the rights and privileges of their order ; and the Pope well knew, that every such advancement must be founded upon the ruins of the Papacy. To suppress heresy by punishments seemed the readiest method, and more consistent with the dignity and the practice of the Roman Court. Everything granted for the sake of reconciliation would embolden the people to make still greater demands. Discussion of the highest subjects of human thought would perplex and unsettle men's minds, and diminish the reverence which Christians should cherish towards the only authorized and infallible interpreter of Scripture.

Considerations like these perplexed and embarrassed Leo and Adrian, and withheld them from acceding to the general demand for a Council. But Clement VII. resolutely opposed it; adducing besides the above reasons this also, that the doctrines and practices of Luther having been formally and solemnly condemned by Leo, the same topic could not be debated in a Council without calling in doubt the authority of the Apostolic See. He also persuaded the Emperor Charles V. that to grant a Council would be inconsistent with the Imperial interests, that it would be an unwise yielding to the importunities of the multitude, that it would animate them to more extensive demands, and finally that all Germany would thereby be lost to the Imperial authority. Thus matters stood at the Diet of Augsburg in 1530.

In the conferences on religion held in this Diet the Protestants steadfastly refused all compromise, appealing to a Council soon to be held. The Pope, though loath, and feeling that his special privileges were invaded by the Emperor's interference, yet affected to yield to a measure which he heartily abhorred. And soon despatched a circular letter to all kings and princes, inviting their presence and assistance at a Council to be called in some part of Italy. Sarpi adds;—not that the Pope or the Court desired a Council, from which indeed they were most averse, but to entertain the world, that by the expectation of the remedy of abuses they might remain constant in obedience. And Du Pin declares, that though the Pope promised fairly, he was very hardly brought to perform his promises, and raised many difficulties. But the chief and almost only difficulty was, as Moreri and all the historians say, that any action of the Council in matters of religion already determined by the Pope would invalidate the authority of the Church. At all events, a Council could do no more than to confirm the determinations of Leo, which would give no satisfaction to the Protestants.

Anxious as the Protestants really were for a Council to settle the vexed questions between them and the Catholics and restore peace to Germany, they could not accede to the conditions imposed by the Pope, viz. that it should be held in Italy, that none but Bishops and Abbots, with a few others specially invited by him, should compose it, and that all others who desired to be heard should su'

mit to the determinations of these. The Protestants objected, that the place was unsuitable, Italy being wholly devoted to the Pope ; that the proposed Council could not be free, inasmuch as many of its members were in the immediate pay of the Roman Court, and inasmuch as the Protestants were not admitted on an equal footing with the Catholics ; that the Pope was a party accused, and ought not to preside in the Council by those bound to him by oath ; that the avowed object of the Pope was their destruction ; that their doctrines had already been condemned, and they themselves threatened with cruel persecutions ; that to attend upon the Council under these circumstances would be to pronounce their own condemnation ; and finally, that they were resolved to join none in which the word of God was not made the supreme arbiter. How could that be a *free* Council, in which the same men were plaintiffs, defendants, advocates and judges !

It would be tedious and unprofitable to review the negotiations that followed between the parties, until the Pope was driven into a definite arrangement for holding the Council. It is pitiable to contemplate so much tergiversation on the part of the head of the Church and vicegerent of Christ ; so many cabals, frauds, dissimulations and pitiful pretences,—more worldly policy than desire for advancing the interests of religion. What are we to think of a Pope, who to avoid a Council pernicious to his authority, preferred to set on foot a war for religion, because then the Protestants would be curbed, and all speech of reformation and the Council be buried in silence ?*

Yet the Council was held. Finding that nothing else would satisfy the expectations of Europe, the Pope reluctantly ordered it to assemble at Trent, a city near the borders of Italy and Germany ; and there it was solemnly and formally opened December 13, 1545. All that could give pomp and splendor to the occasion was put in requisition. The Legates, prelates, divines, clergy, citizens, and foreigners formed a procession escorted by troops, and entered the cathedral church of Trent, where the Mass of the Holy Ghost was

* A Popish writer speaking of the Popes who lived in the time of this Council says : " No man expects any sanctity in Popes now-a-days ; they are thought to be excellent Popes, if they have never so little honesty, or be not so wicked as other men use to be."

sung and an eloquent sermon preached, and the Council declared to be opened for the extirpation of heresy, restitution of ecclesiastical discipline, and regaining of peace. Lame and impotent conclusion of five and twenty years of negotiation ;—the whole number, including Legates and Bishops, was twenty-eight. And this was an Œcumenical Council, to represent the interests and provide for the peace of the universal Church of Christ, a Council to determine authoritatively the faith of the whole Christian world ! Before its close its numbers increased to above three hundred ; a few unwillingly from France, fewer from Germany, none from Switzerland, Holland or England,—to say nothing of countries more remote, over which the Court of Rome affected to exercise spiritual authority. No Protestants attended, for the reasons given above ; nor was there any lay representation except the Ambassadors of a few Princes. Why should there be in the Councils of a Church, “ the true mark of which is obedience to the Pope of Rome ? ” What should the laity do in a Council, of which one of the members declared, “ that the laity have no authority to command, but necessity to obey, and that they ought humbly to receive that doctrine of faith which is given them by the Church, without disputing or thinking further of it, and that they should understand they are not the Church, but should obey it ? ” Evidently there was no need of lay representatives in a Council like this.

Of the general character of the members of the Council of Trent nothing could be said so pertinent, as what they said of each other, and what their contemporaries said of them. Doubtless there were wise and pious men among them, who earnestly labored for a thorough reformation ; but it would be an excess of charity to extend this remark to the majority. One who knew them well said : “ Take from these men their titles and trappings, there will nothing remain that belongeth to an Abbot or a Bishop. For they feed not the flock ; they till not the ground ; they plant not the Lord’s vineyard ; nor kindle the fire ; nor bear the ark of the Lord. They watch not, nor do the work of an evangelist ; they entangle themselves with secular business ; they beat their fellow-servants ; they feed themselves ; they sleep, feast and riot.” As St. Bernard said of others like them : “ Not prelates, but Pilates ; not doc-

tors, but seducers; not pastors, but impostors." And these are men to determine the faith and reform the manners of Christendom! Men whose chief merits were obedience to the Roman See and scrupulous care lest the authority of the Church should be diminished!*

Thus commenced a Council, which continued, with various interruptions, for eighteen years, and has become world-famous both for its doings and its omissions. Committees were appointed to discuss each article of faith and reform, and to draw up decrees in conformity with the result of their deliberations. These decrees were then further debated in committee of the whole, and passed by a majority of voices, and finally were enacted in a solemn and public meeting of the body. The prediction of the Protestants, that this could not be a free Council, was signally fulfilled. At every step the utmost caution was exercised, lest something should be admitted in favor of the Lutherans. On one occasion, when the parties were nicely balanced, the Legates altered the decrees day after day in hope to find a method of expression that would be received of all and offend none; and a member remarked, that one word might be the cause of the ruin of the Church. Only in one thing was there uniformity. In condemning the Lutherans all agreed with "an exquisite unity." Any member who wished that they should be heard, or who would have given their opinions a candid and impartial examination, was assailed as a heretic, and in several instances such were expelled from the Council.† Every man was calumniated who did not bow implicitly to the Pope's will. The Pope's determination was maintained, always to have a majority in the Council, of creatures bound to him by the strictest

* "There were many Bishops in the Council, pensioners of the Pope, who did all depend on the Legate, because he was most interested for his Holiness and had the most secret instructions. He being a man of acute judgment, made use of them according to every one's capacity. Among these he had some that were bold and witty, (called jesting Bishops,) whom he employed to cross those who entered into matters contrary to his ends. These were exercised in the art of jesting soberly, to provoke others and make them ridiculous, themselves retaining their gravity and not being moved at all." *Sarpi*, Book vi.

† "True piety requireth, that the reasons contrary to the doctrines of the Church should not be repeated before the minds of the hearers be prepared. The reason is, lest scruples be bred in the minds of the auditors, *especially being prelates and pastors of the Church.*" *Sarpi*, Book vi. p. 548.

ties; and on more than one occasion proceedings were suspended or delayed till information of the state of affairs could be carried to Rome, and a sufficient number of ecclesiastics forwarded to Trent. Nothing was done without orders received almost daily from Rome; so that it became proverbial, that the Synod of Trent was guided by the holy spirit sent thither from time to time in a cloak-bag from Rome. Even many members of the Council complained of the Pope's interference, asserting that there were amongst them more than forty of his stipendiaries, some receiving thirty and some sixty crowns a month; and that others were terrified by letters from the Cardinals and the Court, so that nothing could be done for the service of God. Every man who spoke with freedom was put down; and several learned and conscientious members having given offence in this way asked leave of absence, which would willingly have been granted, were it not that the cause of their leaving, being known, would have been discreditable to the Pope.

Time would fail to note all the memorable incidents that occurred. Suffice it to say, that the closing scene of the Council was worthy of its general character and conduct. Like children let loose from school, or members of a modern Legislature in the last hours of the session, the venerable fathers broke out into tumultuous acclamations,—“Long life to his Holiness and the Emperor,” “Thanks to the Legates and Cardinals,”—not forgetting an anathema against all heretics in general. In this dignified sport the presiding Cardinal was the chief actor; “not only to compose the acclamations, but to thunder them out also; which was generally construed as a lightness and a vanity, not beseeming such a prelate and prince.” The last session was held December 4, 1563, when the Decrees of the Council were signed by four Legates, two Cardinals, three Patriarchs, twenty-five Archbishops, two hundred and sixty-eight Bishops, seven Abbots, seven Generals of religious Orders, and thirty-nine representatives of persons absent. These decrees were afterwards confirmed by the signature of the Pope, and acquired among a part of the Catholic Church the authority of a symbolical book. All men were forbidden to entertain any other religious opinions than those of this Council, and all, clergy and laity, were prohibited from making any commentaries or interpretations upon them, of any kind whatever; but if there were

occasion for farther light upon the subject-matter of the decrees, all men might repair to his Holiness, who alone had authority to expound them.

Thus, instead of reconciling the differences between Catholics and Protestants, the separation was perpetuated ; for the first and leading object in all the decrees that related to faith was, to condemn as heresy the opinions of the Protestants and to anathematize those that entertained them. So far as reformation was concerned, all writers, the Catholic included, admit that the Council was a failure. Some small matters of abuse, some irregularities of discipline, were corrected ; but the gross and acknowledged immoralities of the clergy were not reformed ; simony was not abated, nor pluralities suppressed, except in words ; no effective provisions were made for the better instruction of the people in Christian truth ; the Scriptures were withheld from the laity ; the mass continued to be read in Latin ; and communion in one kind only was allowed.

The decrees concerning Christian faith were mostly drawn from those of preceding Councils. They are summed up in the so called Creed of Pius IV. published the year after the close of the Council. The principal points are,—the Nicene Creed ; faith in ecclesiastical traditions as of equal authority with the Scriptures ; that the Church is the only interpreter of the Bible ; that baptism is necessary, and adequate to the cancelling of original sins ; that by baptism the soul is restored to purity and innocence ; that through the merits of Christ justifying grace is imparted to those who are regenerated by baptism ; that the justified by faith are justified still more by works ; that justification does not insure perseverance in righteousness, and that those who fall from grace may be restored ; that in the mass there is a true and propitiatory sacrifice for the living and the dead ; that the bread and the wine are absolutely changed by consecration of the priest into the body and blood, the soul and divinity of Christ ; that Christ is received whole and entire under either kind alone, and that therefore no hardship is done to the laity in refusing to them the cup ; that Purgatory is a place of real suffering, from which souls may be released by the aid of the faithful ; that the saints are to be invoked ; that their

images and that of the Virgin Mother are to be honored and venerated; that the Church has the power to grant indulgences; and that true obedience is due to the Pope of Rome, vicar of Jesus Christ.

A word in conclusion as to the authority of the Council. During its progress all called it universal and holy. Yet the Pope regarded it as authoritative only so far as it did not interfere with his privileges. This was shown by his oft-repeated injunctions to the presiding officers to admit no propositions that would in the least diminish the Papal power or interfere with the prerogatives of the Roman Court. The Bishops admitted it to be authoritative only so far as it allowed or enlarged their jurisdiction and restrained that of the Pope. With the clergy, both secular and regular, the authority of the Council was admitted, when it forbore to treat of reformation. Italy, Portugal, and Poland executed the decrees of the Council. In France, Spain, and Catholic Germany they are received in matters of faith; but not in regard to ecclesiastical discipline, inasmuch as they are considered to be hostile to the liberties of the Church and the rights of the Sovereigns.*

The Council of Trent has often been regarded as an illustration of the fable of the mountain and the mouse. Great expectations were formed of its results, which by no means corresponded to the importance of the subjects discussed, or to the earnest hopes generally entertained of a reconciliation between the contending parties. Perhaps the parties erred in supposing, that peace could be found in the action of such a Council. Time has taught us, that the Council only presented the conflicting opinions in stronger contrast, while a real and thorough union of the divided branches of the Church seems to be as distant as before. J. M. M.

* In the seventh session the Bishop of St. Mark, being appointed to preach, absented himself under the plea of indisposition, though that was not the real cause of his absence. It was printed in the Acts of the Council, that there was no sermon, because the Bishop of St Mark was hoarse. *Sarpi* adds,—“As this is to be attributed only to the pleasant vein of the Secretary, so it is a sure argument, that they did not then think the time would come, when all the actions of that Assembly should be esteemed equal to those of the Apostles when they met together expecting the coming of the Holy Ghost.”

A RECOLLECTION OF THE ILLINOIS PRAIRIES.

Ye boundless Prairies of the West !
When late my wandering footsteps pressed,
For the first time, your fresh, green sod,
How rose my swelling heart to God ;
Whose blue, illimitable sky—
Great Nature's mild, maternal eye—
So pure, benignant and serene,
Looked down upon the silent scene,
And seemed with tranquil joy to brood
O'er all the lovely solitude !

Ye boundless Prairies of the West !
Where earth upheaves her teeming breast ;
Where few, as yet, and far between
Her children in repose are seen,
But where prophetic fancy's glance
Sees myriads crowd the fair expanse ;—
When first my eye, enraptured, fell
On each far upland slope and swell,
When, spread on every side, I saw,
With mingled thrill of love and awe,
The green earth rolling like a sea,
Words cannot speak the ecstasy
With which my spirit rose to Thee,
My Father ! whose Almighty hand
In billows rolled the unbroken land.
Thy step below—thy smile above—
Did I not feel thy name is Love ?
My Father ? Mine ? And may I be
Permitted thus to think of Thee ?
O yes ; the same impartial Love,
That bends, in boundless blue, above
Yon vast expanse of hill and plain,
Where solitude and silence reign,
And which with food and gladness fills
"The cattle on a thousand hills,"
The God, whose power and goodness feed
The lark and lambkin on the mead,
He, in his goodness and his power,

Hath brought me to this scene and hour;
And while with holy awe I fear,
I feel a Father's love is near.

Ye far-off friends of mine, who roam,
This hour, perchance, by ocean's foam,
Were ye but here to share with me
My laboring bosom's ecstasy,
Yon upland meadows to behold,
Serenely bright in evening's gold,
To see the red sun sink to rest
On yon green ocean's billowy breast,
To see the moon with silver beam
O'er earth's wide waste of waters gleam,—
To share with you a scene like this,
Methinks it were too great a bliss.

Ye boundless Prairies of the West!
When in this toil-worn, care-worn breast
The heart would else lie dull and cold,
And life seem drear, and hope grow old,
And faith in God's great goodness seem
A miserable, mocking dream,—
Methinks the memory of the hour
When first and last I felt your power
Should bid again my bosom thrill,
My eyes with tears of rapture fill,
And lift my heart in ecstasy,
O God of love! my God! to Thee.

C. T. B.

THE VISION OF GOD.

“The pure in heart shall see God.”

WHAT is it to *see* God? To fix a firm eye upon the Absolute Good; to look with steady faith upon Truth and Love, knowing that they shall never change; to repose in the Eternal Father, as children on a mother's bosom, nay, with somewhat more than the confidingness of inexperience, with the clear-sighted trust of him

who has "proven that thing whereof he affirms." Many an unspeakable gift is in His hand, many a good thing lightens the heaviness of our care, and helps us, not so much *through* the world, as "over it." I have seen some stand in the exercise of intellectual faculties ; others, in the value of their own labor ; others again, in the abundance of worldly gifts, yearly pulling down their barns, to build greater ; and some beside, in the sanctity of a home, in the deep sympathy of one, or the blessed, uplifting communion of young hearts. But mind will stagger, like a strong animal, when pressed too far ; the hand will tremble with years, or the steam-engine outstrip its skill ; the harvest may be blighted, and they that go up and down upon the sea in ships lie calmly with their treasure beneath the moving waters ; nay, in the highest earthly communion there is somewhat that disappoints. As in mechanics the smoothest surfaces of glass cohere but do not wholly meet, so in life those hearts that lie most at peace with God find yet projections in themselves, which keep them ever a little apart. There is air between man and his brother, and amidst so much which passeth or satisfieth not, what shall abide, what give content ? This vision of God.

If in any wise our Father in heaven disappoint us, if at any moment we have looked on him and seen no loveliness, leaned on him and found no strength, trusted in him and been deceived, then in our own hearts is the root of this evil. It is not that God can change, but that we are never the same. It is not that one jot or tittle of his law shall pass away, but that we have erected to ourselves a lower law, which cannot remain. If you would see God, if you would know what it is to withstand in graceful repose the heaviest shock of fate, purify your own heart. This was the word of Jesus, and from his time to the present every prophet has echoed it. Our conception of God will depend upon our faithfulness to the image of himself which he has set within us, an image never veiled save by our wilful sin. In this body, whose requisitions are often hard to meet, he has framed a temple for himself. We are ready enough to build him sanctuaries ; he asks us, first to preserve unsullied the holy of holies which is the work of his own hand. We are ready to send forth preachers ; he demands of us, that we silence not the still, small voice. We are ready to bow

before his altar ; his first word is,—stand erect in your own souls. Would you sanctify the work of your hands, would you give in simple earnestness the highest law to man, would you erect an altar at which angels might commune ; then, strive by the attainment of purity in your own soul to make transparent to yourself the will of an Infinite Purity, by the discipline of your own heart to open a way to the hearts of the people. Familiar to us all is the beautiful fiction of that Lethean stream, which washes out, in its calm and equal flow, the memory of pain and sin ; which gave, in the imagination of a Heathen world, that peace to the troubled soul which under the law of Christ follows the very consciousness of a life well-spent. In that Poem of Dante, which it is the privilege of comparatively few to read, he shows us the pilgrim leaving the place of anguish and standing on the brink of its sluggish stream, yet forced to bind himself with the weeds which grow upon the borders of oblivion, before the tide will pass over him. The holy Spirit, as it flows in upon the heart of man, answers not the Christian's cry for peace, till, wrapt in humility as in a garment, he sees first his own weakness, and so, clearer by contrast, the power of God.

How shall I see God ? No man since the creation hath seen him fully. How indeed ! Shall I know the good, if my own heart be evil ? Shall I believe in him who heareth the young ravens when they cry, if my heart be closed to mine own flesh ? Shall I discern absolute Justice, while power and office and love of money can silence the tongue commissioned to put down iniquity in high places ? Shall I have faith in any reconciliation with God, who have never yet been reconciled to my brother ?

Have you felt the length and breadth of that law, " Be ye therefore perfect, even as your Father in heaven is perfect," but still has your faith failed you ? Then must you *prove* the thing whereof you affirm. Prove it in your own soul. If your assurance of love or peace, long-suffering, or lofty determination, a willingness to die for the truth's sake, shall waver, go straightway, and show in your own life how these things may be. Warm yourself to widest charity by the pillow of some shivering brother ; hush the tumult of your own passions ; bear with the irritations of your own lot ; be true to your own convictions of right, in the face of oppo-

sing friends and circumstances, perhaps, the cowardly quaking of your own heart ; and once more you shall feel yourself established in the faith. If such manifestations are to be found in the limited experience of one weak man, the simplest power of thought will lead you at once to the unlimited realization of this crude virtue in God. Keep his temple prepared, and he will come and dwell in it. Listen, and he will speak. Minister, and his own hand shall kindle the sacrifice.

Men live without God in the world. While they breathe his breath, drink in the stream of his bounty, feed upon the bread of his hand, they turn their faces from his image in their souls, and practically deny that He is. It is their "desolation," that "begins to make" for them "a better life." So in the world, will some men exhaust a brother's purse, and finding him poor remember for the first time that he has been rich, forgetful of benefits until their sudden removal proves them to have been daily bread. Shame on the craven soul, that waits to miss, before it bends to bless, the Heavenly Father ! If our brother be ungrateful, we may cast him off, but if we close our eye never so blindly to the sunshine, it will yet warm us. If we deny God's love, it encircles us none the less ; if we refuse to give, we must yet receive. And who art thou, that knowing this, His life-blood does not mantle on your cheek in the hot flush of penitence, kindled, ere your tears have cooled it, into one burning resolution to do better ?

Life has cares, agonies, wrestlings of the spirit, which we must bear and cannot avoid ; it has joy, strength, riches, which we must seek and may not win ; but there is a way of deliverance from each of these first, a certain inheritance of the best of these last, dependent on our own will. If the presence of God be indeed the peace of heaven, if your heart have ever longed for its rest, then open to yourself this way, make sure of this inheritance. You believe me, for you have had your share of the world's buffeting, you have seen strength wasted for vanity, money spent for that which is not bread ; but in the sleep of indolence you put off your salvation. Know you the hour of your own waking ? Work now, for the night cometh—wait now, for the time shall be—when God's own voice shall call you into rest.

C. W. H.

THE PURSUIT OF PLEASURE.

THE Wise Man represents the wicked in his day as reasoning with themselves, that life is short and time a very shadow that passeth away ; in death there is no remedy, and after the end there is no returning ; let us then, say they, enjoy the good things that are present, let us crown ourselves with rose buds before they be withered. There are very many among us who cherish a similar sentiment in their hearts, and permit it to exert an influence on their lives, without considering the folly and the sinfulness of so doing. Their idea of religious duty does not embrace every scene and act, but includes only a part, and a very small part of their conduct in life. They reason with themselves that it is inconsistent with the divine goodness that any creature should be unhappy ; God certainly never intended that man should lead a life of sorrow and gloom, but happiness is " his being's end and aim." Therefore they make the pursuit of pleasure one of their motives, and deem it no sin to covet those scenes which are commonly called by the world scenes of pleasure. The Gospel can never exert its legitimate influence over society until individuals possess a far different idea of religious duty from that which is now entertained by the mass of men. Until the uses of life assume more importance in their minds than they now possess, men will continue to be " slaves to the world, and slaves to sin."

The end for which man has been created demands that he should not make pleasure one of the objects of his life ; the Gospel has put the seal of its disapprobation upon every such motive ; and no Christian is true to his high calling who allows it to influence his conduct. The Divine Being has never been employed in the creation of any thing that is useless, that is destined to pass away and leave no good influence behind. The works of Providence are all founded in wisdom. Science is constantly dissipating the clouds that rest upon them, revealing the wonders of their organization, and their use in the economy of nature. It has been ordained from the beginning, that good should be the end of all life. The highest good for which any thing has been created is the acquisition of intellectual and moral excellence, and to this man

has been destined. The universe is filled with truth for the nourishment of the human soul, to promote its growth in wisdom, virtue and immortality, and man is accountable for the use he makes of his capacities,—for negligence, and for every perversion of his nature, for the exercise of his powers in any other work than that which shall have true excellence directly or indirectly its object and design. The Gospel reveals the command to man to live to the glory of God, by the rightful exercise of all the capacities with which he has been wisely and beneficently endowed.

The pursuit of pleasure is sinful, because it interferes with the culture and acquisition of the highest excellence : it consumes the time which should be devoted to the discharge of duty. Man cannot serve God and mammon ; he cannot make pleasure the subject of his desires, and at the same time be devoted to the Divine will ; he must neglect the latter, and while he seeks pleasure postpone duty to a more convenient season. It is not however the mere waste of time that is to be deprecated ; the influence which the pursuit of pleasure has upon the thoughts and the disposition makes it reprehensible. The scenes and the appurtenances, which the pursuit of pleasure generally calls forth, have very little in them which is calculated to increase the love of virtue in the heart, or strengthen man for the discharge of duty. On the contrary they present something to the mind as being better than moral excellence, as more promotive of happiness than the love of God. He who engages in these scenes is tempted to affix a low estimate upon religious duty, to neglect, or desert it altogether for something which promises a more pleasant reward. The influence of this pursuit then is calculated to weaken the mind and pervert the disposition, and induce man to think more of something else than he does of his soul. As the years of life pass away he will have no permanent good to show as the fruit of advancing time, and if he does not turn aside wholly into the paths of corruption, he will remain in a sort of moral childhood, with the capacities of his nature undeveloped, and grown rusty as it were, for the want of exercise.

And what are the inducements which ordinarily lead men to the pursuit of pleasure ? They are not the promptings of nature ; there is no want of the human heart that needs to be met in this

manner. It is the impulse of a worldly, sensual spirit, which they have taken home to their bosoms to cherish there, that induces them to covet this object. It is not to re-create themselves for the better discharge of duty, but they have become weary of it, and wish to lay it aside, and indulge a grovelling and inglorious disposition. They do not hope thereby to become better men and better Christians ; they do not anticipate any permanent advantage to be derived from it ; but the impulse and desire " to have a good time " seize them, and they act the part of the boy attempting to catch the rainbow, which ever recedes as he advances, till he becomes weary and exhausted in the vain pursuit. There are very many who exercise this desire, who would not care to be ranked among those who sin against God and the laws of society, by the commission of gross vices and crimes ; yet the spirit that actuates them and the end they seek are identical with those which have made others the outcasts of their race. The pursuit of pleasure may be truthfully considered as the origin and occasion of all the sins that ever were committed against the laws of God and man. Does not the vice of intemperance, which has been the ruin of so many characters, and the destruction of so much social and domestic peace, spring from this source ? What is it but the impulse of a sensual appetite, and the expectation of momentary pleasure, that induces a young man to commence the life of an inebriate ? And what but the desire for pleasure keeps him on his course, until he has ruined his prospects, lost his reputation, entailed disease upon his body, and corrupted his mind and his heart till he is a fit companion neither for men nor brutes ? He had no intention of destroying himself, but the pursuit of pleasure was his motive, and the influence of it brought him at last to his degraded condition. And so with all other vices and crimes ; they proceed from the same source, the pursuit of pleasure in one form or another. The spirit which begets them is the same which many esteem perfectly harmless when exercised by themselves, because they have never been induced to reflect how far their falling off in the performance of Christian duty is attributable to the presence of this disposition in their hearts.

But it will be asked, whether Christians may never participate in scenes of pleasure ? There would seem to be nothing, to the

mind of an intelligent Christian in the instructions of his Master to interdict the enjoyment of pleasure, and the experience of happiness. Christianity is a message of glad tidings, designed to make men happy, to spread the garment of praise over mankind, and inspire their souls with cheerfulness and love. It is but a narrow view of it that would build monasteries and nunneries, and call upon men and women to leave the scenes of the world for the gloomy shades of the cloister. But while the teachings of the Gospel are consistent with happiness, they demand that men shall exercise their capacities and susceptibilities in a rational manner, and for a useful purpose. The Gospel demands that they shall do nothing which is calculated to interfere with the culture of true excellence, the great design of their being, and that they shall engage in nothing which may not be promotive of this directly or indirectly. It calls upon them therefore, to lead lives of thoughtfulness, and to consult the will and glory of God continually.

With the spirit which these views inculcate, Christians may participate in scenes of pleasure, for then these will not become scenes of moral dissipation. They will retain their self-control, and not be hurried blindly into the commission of acts, which may and ought to cause shame and mortification. There will be nothing in such occasions to corrupt the thoughts and to inflame unholy passions in the heart. Christians will return from such scenes, not debilitated in body and mind, but refreshed, and ready to discharge faithfully the duties of life: the love of God will not be driven from them, nor will their zeal for the service of their Master be made cold by excessive indulgence. Fidelity to the Gospel demands that men should not engage in anything upon which they may not consistently invoke the blessing of God, and this is a good criterion by which to estimate the worthiness of the pursuits in which they engage. If they have any doubts about the propriety of them, it would seem to be a duty to abandon them, for they cannot continue in such pursuits without violating their integrity, and that is a long step in the downfall of the soul from its high calling. If Christians feel that it would be wrong to ask God to bless them in their scenes of pleasure, because those scenes are not free from objections of a moral nature to their own minds, they may be sure it is their duty not to continue in them. Among

the scenes and occasions which may be classed with such as these, are all those the enjoyment of which is a mere idle waste of time, and which lead to the neglect of opportunities for doing something good; all those which are injurious to health, and end in mere sensual indulgence; all that are calculated to induce extravagance and immodesty in deportment, or to leave an impression on the mind which shall be prejudicial to the highest purity of thought or desire afterwards.

The true Christian is not therefore called upon to flee from pleasure, for great good may often be derived from scenes of amusement, if those scenes are what they ought to be and are engaged in from correct motives; but pleasure may never be made the end of his desires, for if it be, he will indulge a spirit which is inconsistent with the will and the glory of God, and opposed to the consummation of his destiny. He is bound to live thoughtfully, to remember that he is a man, and not waste his intellectual and moral energies by pursuing the shadow of happiness. Let him have the right spirit, the true motive, and all the scenes in which he shall engage will be good and proper, the whole of life will be an act of religious duty.

J. A. B.

HEAVENLY VISIONS.

"I was not disobedient to the heavenly vision," said Paul, in reference to that event which changed the whole character of his life. His was a special case. Yet that person is greatly to be pitied who has had no heavenly visions, or to whom such visions are only matters of history or tradition. His condition is almost hopeless, who has no personal knowledge, no occasional glimpses of that spiritual world to which the wise and good of all ages have aspired. There can be but few, we think, if any, who have not had at some time, especially in youth, even if it have been only for a moment, some direct intercourse with God and heaven. These are occasions of divine inspiration. Or, in the words of another, "they are the seed-time of life. Then we live whole years, though in a few moments; and afterwards, as we journey

on through life, cold and dusty, travel-worn and faint, we look back to that moment as the source of light, and like Elisha go long days in the strength thereof. The remembrance of the truth and love which then dawned on us goes like a great waking light, a pillar of fire in the heavens, to guide us in our lonely pilgrimage." Or, as the poet has expressed it :—

"There are bright hours, when o'er the laboring breast,
With toil, with trial, and with care oppressed,
Longing for peace, and faint beneath its woes,
Some fancied scene of quiet and repose
Comes, like the breathing of a sudden strain
Of music o'er a midnight couch of pain ;
As if designed to solace and to cheer
The weary soul in its sojourning here.
And fancies come ; we know not whence their source ;
To bear us on with all absorbing force,
Beyond the gnawing cares, the envenomed strife
And all the stern realities of life ;—
Thoughts, which o'erwhelm the soul, with the intense
O'erpowering weight of their magnificence ;
Visions of untold beauty sweeping by
Before the wondering dreamer's raptured eye ;
And strains of melody, whose faintest tone
Is rich beyond what earth has ever known ;
Scenes of unearthly beauty, which defy
All art to paint their gorgeous pageantry ;
Inspiring feelings, thoughts and hopes, which tower
Above the limits of description's power."

These occasions are not numerous with any of us. To those who perhaps have felt this uplifting of the soul, but once in their lives, it may seem unreal, when they look back upon it ; they may count it a dream of their inexperience, a scene of a sickly fancy, and cease to feel its power. They are unfaithful to the heavenly vision, and the recollection of it fades from their minds. The world with its degrading cares and selfish pursuits comes gradually between them and God, and they afterwards grope in darkness or receive only the light of human wisdom.

How common it is for men to lose the faith of their early days and to glory in their later attainments of reason and philosophy.

To the young who believe that this world may be reformed, may be filled with righteousness, truth and love, or be made to harmonise with their ideal world, men say,—‘You are only dreaming now, you are only preparing yourselves for disappointment by cherishing such visions; experience will disappoint all these youthful fancies, as it has ours, and the time will come when you will be surprised that you could ever have cherished them as realities.’ They whose minds are filled with an ideal truth and beauty, an ideal perfection and happiness, such as inspires in them hope, earnest endeavor, moral and religious enthusiasm, with all that can give vigor and pleasure to life, such persons are generally regarded as idle dreamers by the wise, prudent, *practical* men of our times. But may there not be a higher wisdom, a more profound and practical philosophy, in the simple faith of our childhood, or the heavenly visions of our youth, than the world has ever known? For whence come these visions to the young and vigorous heart;—scenes, the impressions of which a life of worldliness and sin can never entirely erase from the mind? Is it not our spiritual nature seeking, apprehending, and reaching out towards its true objects? And these objects—are they dreams and shadows? O no; they are the greatest, we might say, the only realities in the universe. Eye hath not seen, ear hath not heard, neither yet hath it entered into the mind of man to conceive of anything so true and beautiful, so great and glorious, as Infinite Power has created or as eternity will unfold. There are scenes in that heavenly world far more bright and beautiful than any which the poet’s glowing language can describe. All that the soul has seen in its highest moments of communion are but partial glimpses of its divine objects, but partial views of that celestial truth and beauty, that blessedness and love, which the Infinite Father will hereafter reveal to his faithful children. These early visions are not dreams and fancies to be discarded and ridiculed in maturer years. They are types of eternal realities, fore-shadowing the soul’s destiny.

Not only in youth do they come to us, but if we are not entirely neglectful, they often return in subsequent life. Yet how generally do men by continued worldliness and sin obstruct the soul’s vision of the spiritual world. How generally do they by such a life lose sight of these spiritual revelations. They are unfaithful

to their light. They become absorbed in the cares and pursuits of the world, or devote themselves to mere intellectual culture. They seek the wisdom and sympathy of men, are dazzled by the light of science, and finally count everything superstition which their philosophy cannot explain. But even in this state they have occasional reminiscences of a higher life, occasional glimpses of a better world than the brightest intellectual light has ever revealed. For God, in his infinite mercy, never entirely forsakes those who, in forsaking him, are walking in darkness. Though they by negligence and sin often grieve away the holy Spirit, it often returns and waits to find access to their hearts.

There are times when the most worldly and thoughtless are tired of their worldly life. The senses and passions are exhausted and sink to repose. Then the soul's life returns, the spiritual world begins to dawn on us, and if we would on such occasions cherish the vision, it would grow brighter, it would be enlarged, would increase its power over us, till it should disperse our moral darkness, restore us to the path which we have forsaken, and so elevate our common life as to make it harmonize with our true life.

We have said, that God never utterly abandons his children. We cannot explain his connection with us, we cannot tell how he brings us into that state which we have described ; but have we not felt this peculiar Divine influence in connection with it ? Does not the Father of our spirits occasionally free the soul from its bondage to the flesh, draw aside the veil of error that hangs before it, roll away the clouds of sin that hover around it, so that it may never in this world entirely forget its divine origin and its immortal destiny ? These are the occasions when its heavenly visions return. A pure and holy light dawns on it from that spiritual world to which it aspires as to its native home. Though we cannot here trace the Divine influence, we cannot doubt that it is employed for such a purpose. We cannot think it inconsistent with man's moral freedom and accountability, nor with any of the natural laws of his mind. Viewing God as our Father, we think it perfectly natural that he should give us this kind of aid. We could not reconcile it with his attributes, to leave such feeble, imperfect creatures as we are to struggle alone through such a world as this. No ; his providence over us is both general and special. When

the engrossing cares and pursuits of life erase our heart's early impressions, he renews them. When our eyes are fixed on the earth and we are walking by the light of worldly wisdom, he arrests our steps, and sends down celestial light, that we may look up to its Source and find our true life.

“Where is the heart which hath not been enthralled
By some bright dream, to memory oft recalled,
Replete with visions of ideal bliss,
Which life affords not in a world like this ;—
For this weak mortal sense too wide and vast,
Too fair, too bright, too beautiful to last :—
But which, enshrined within its holiest place,
Remembrance loves in sorrow to retrace ;
Which, still when'er its earthly cares annoy,
Comes o'er the spirit with a thrill of joy,
Awakening inward consciousness of power
To meet the trials of its darkest hour.”

In these remarks we do not mean to undervalue the special inspiration of Christianity ; but to show that there are other special Divine influences, a divine light that occasionally “enlighteneth every man that cometh into the world.” Men of the humblest capacities may receive this light. “The pure in heart see God.” They receive inspiration from him as certainly as those that open their eyes by day receive the light of the sun. This is common, it comes through a general law of the soul. But God, as we have seen, does not leave the soul even to this general law. When by worldliness and neglect it has forgotten its early visions and shut out the divine light, he with his own hand lifts the veil, and pours in rays of this light to refresh and quicken it, just as when the world was dead in trespasses and sins he sent his Son to enlighten and save the world. It is thus that his holy Spirit frequently blesses us. We cannot tell, “whence it cometh nor whither it goeth,” but at such times we cannot doubt its special presence and influence. He is ever “waiting to be gracious.” He from time to time presents these heavenly visions to attract us to heavenly pursuits ; he gives us a foretaste of those eternal joys to which we may aspire, that we may not be satisfied with the fleeting pleasures of time and sense.

We should cherish these influences, that their power over us may be increased. We should regard the objects which we recognise with our senses as illusions, rather than those which are perceived directly by the soul. We should seek that wisdom which comes through the heart, and trace back to its source that light through which we see the "heavenly visions." Then will it grow broader and deeper, brighter and brighter, unto the perfect celestial day.

W. H. K.

DEATH IN THE LORD.

A SERMON, BY REV. AUGUSTUS R. POPE.

REVELATIONS xiv. 13. And I heard a voice from heaven, saying unto me, Write, Blessed are the dead, which die in the Lord ~~from~~ henceforth : Yea, saith the Spirit, that they may rest from their labors ; and their works do follow them.

Is it so ? Has a voice from heaven declared this living truth ? What saints and sages and prophets desired to see, the glory of God's kingdom and the redemption by the Son of man, is all this revealed ? Has the desire of the heart been confirmed ? And are the dead, "who die in the Lord," blessed henceforth ? Shall the region of sorrow and trouble be left behind even while we are walking "through the dark valley of the shadow of death ?" Is the future world thus bright and cheering to the eye of faith ? Then, "death, where is thy sting ? Then, grave, where is thy victory ?" A voice from the hidden world replies :—for "the dead who die in the Lord" it is gone ; but to the bad "the sting of death is sin." Blessed are they to whom death in the living faith brings life to the inmost soul ! who rest from the toils of earth, from the cares and perplexities of an earthly existence, from the bodily labor which was here their portion, and "rejoice evermore" in the presence of the Lord they have so faithfully served !

But mingled with all the pleasantness which thus clusters around the faithful dead, although there is an assurance from heaven of the bliss of such an immortality as they have secured, death ever brings a season of sadness. And let the silver cord which binds

the soul to earth be stretched to its utmost tension, far beyond our utmost expectation, nevertheless the hour of departure, when it comes, is a sudden separation from friends, and falls like the lightning-blast upon the warm affections of life. Yet when the unregenerate die, death is a different thing from what it is, when those who have walked with God on earth withdraw to a closer communion with Him in heaven. Over the bad we must grieve—we must lament the wasted energies, the unemployed time, or the employment worse than idleness—we must grieve over a whole life misspent, talents wasted, energies destroyed by vicious indulgence or hearts debased by worldly-mindedness. But can the spirit be grieved, though the longings of the flesh be strong, at the death of the good, over those who die in the Lord, and are blessed henceforth?

This is the highest of religious states, to rise superior to the sorrows of life. There is a state of indifference, which is unnatural, and the result of a morbid, selfish love. But there is a state, also, of reconciliation with the Father, when the doings of His hand are, or become, the very wishes of the heart; when nothing that occurs in Providence, but is believed, if not seen, to be laden with some fruit of love, some newer and richer experience of Infinite goodness and mercy. But not so to most of human hearts. Disappointments and afflictions are trials of faith, not testimonies of God's love. Then with every new trial man must attain to a newer faith and a holier life: that, in the end, when he rests from his labors, he may die in the Lord. Meanwhile as each new cause of sadness and repining comes home to the heart, the object of these trials is, to teach a too often unwilling mind a lesson of better hope than the things of earth may properly cherish. Glorious is that day, when the clouded sky of life has led a man rightly to apprehend and appreciate the sunshine of previous prosperity—when the storm of adversity has seemingly compelled him to take refuge in God—when the weary and the heavy-laden with the burdens and troubles and the business of life accept the invitation of him who has said, "Come unto me, all ye that labor and are heavy laden; I will give you rest."

The text promises bliss, if we die in the Lord: that is, if the heart is conformed to the life and example and instructions of

Christ. Life in Christ is the way to death in Christ. To "die in the Lord," has no mysterious allusion to the death of the Lord, nor any reference to the doctrines founded on that event. To die in the Lord, is to die in humble and trusting reliance upon his gracious instructions and promises: it is to have such a faith in him, that our hearts and lives may be formed upon the pattern there exhibited: it is not merely calling him "Lord, Lord," but the reproduction of his life, the new creation of a divine world of love and holiness, in the human soul. Blessed are the dead whose living faith has transformed their hearts into the image of their Lord, whose oneness with the Saviour by faith and hope and love is so complete that they may be said to be in him and he in them in life, and to die in him at last. "From henceforth"—yes, from henceforth—through all time, and through all eternity—the same must be true!

It is said, that "they rest from their labors." The toils and trials of life, which are daily crowding down so many willing souls, and which have so frequently transformed the living heart of flesh to a stony hardness, from all these they escape. Weary and heavy-laden, oppressed with sorrows untold, perhaps unnumbered, care-worn, perplexed, yea, longing for release, death to the good is deliverance from all this. They find rest unto their souls. Not sloth, but rest; not idleness, but recreation. Such rest—only immeasurably higher and truer—as the prayerful and sanctified spirit finds in the weekly religious exercises of the sanctuary. Rest to the soul is deliverance from the cares of life, combined with spiritual relaxation and exercise. It is activity, activity of what is spiritual in man called into being and life, roused into strength and vigor, by the union he has found with the Lord. The weary pilgrim will find in his Father's house much to interest and excite; the welcomings of home will not fail to fill up every measure of his heart's best desires; and so far there will be no absolute rest. But he that knows not by experience the rest within, which is the highest and fullest employment of the inner energies, the immortal spirit's truest industry, alas! for him, he knows not what is meant. They only who have striven to do the will of the Father, can know of this doctrine.

It is such an assurance as this, that so frequently gives, instead of wailing and a sorrow, a "joy unspeakable and full of glory" to the

hour of death ; which almost robs the season of separation of its natural grief, and in the rich promise of a future re-union, if there be a spiritual conjunction or sympathy, furnishes an occasion of rejoicing in those who have gone to the Father. Thus the blessedness of a future abode at God's right hand comes home to the pulses of the human heart. Humanity is glorified, when dying in the Lord we fulfil the prophecy of the Lord Jesus, and are drawn unto him as he was lifted up upon the cross. This corruptible puts on incorruption, this mortal puts on immortality, and death is swallowed up in victory. Ye, that have ever stood by the dying bedside of the regenerated and sanctified, of those who have been born again into the new life, who, when dead, morally and spiritually dead in trespasses and sins, have passed from death unto life, tell me, speaks not this language to your plainest and truest experience ?

“ Write, Blessed are the dead, which die in the Lord.” The voice from heaven may well direct us all to write this. How can they be otherwise than blessed, who have thus secured their happiness by a union with bliss itself ? Their hearts have been conformed to Christ. The likeness in which God first made man, in His own spiritual image, this is restored. No matter what the creed or covenant or Church. The same is universally true. In every Church, in Judaism as in Christianity, where the oneness with God has taken place in the soul, and man is reconciled to his Father, then death is blessed, and life is blessed, here and hereafter. *Death in the Lord* is the condition : not a change of views, nor a baptism into one Church or another. *Death in the Lord* gives the idea, no matter whether we chance to be called Gentile or Christian by men. Baptism received, no matter how or where, communion with one Church or another, a recommendation from any man, will not pass current at the entrance of the inner world : but only a new creature, a conformation of the human to the Divine, a union with Infinite love and goodness. It is a death in the Lord, that reveals the assurance, as it has the promise, of a blessedness with the Lord.

Hence in any and all denominations of Christians, and I presume the same is the case in other religions, you will find some true hearts to whom “ to die is gain.” No matter what the faith, so be it

that the life be conjoined to God. No matter in what obscure church the ordinances are received and administered, the Spirit of God will find out such as are true of heart and holy in life, such as have the "newness of life" which the Scriptures mention, and such as have learned the vastness and the truthfulness of the soul's capacity and desire. But, on the other hand, no church, no baptism, no outward ceremony, no mental faith, has ever yet been found sufficient to take the sting from death, when the victory had not been achieved through Jesus Christ, the Sanctifier and the Saviour. These mighty walls of division which we raise here, mighty to our gaze, are but idle things to Him who being above them all sees into all alike, and whose eye will ever single out the good and the true, those who are disposed to do God's will, wherever they may be. And in the last hour the Comforter, which is the Spirit of truth, will carry peace and joy to such as "die in the Lord." The voice from heaven hath so declared; and the Spirit hath confirmed it: and it must be so.

The fact then is so plain, the evidence so positive, the testimony so complete, what of argument can man need more? What can argument accomplish for a spiritual truth like this? The Spirit not only bore witness to the writer of the Apocalypse, but the Spirit, I apprehend, beareth witness ever to our spirits of such truths as these, when we are born of God, if the conviction come not before. Then, again, we may draw our illustrations, when gloomy doubts darken the eye of faith, from real life, from the real lives and deaths of those we more than love, those whom we revere and esteem. The heaven of a good man seems to begin on earth. The atmosphere he breathes is a purer atmosphere than that of ordinary life. He lives above the world, not in a region of mysticism or excitement, but in an atmosphere of moral life and truth, into which so few men ascend. This spiritual state every body knows to be heavenly. The blue sky, which the illimitable space above us has made, has become symbolized to the heart of humanity as the bright dwelling-place of the All-seeing Father; and so the elevation of character into what all recognize as a spiritual more than an earthly state is, not a symbol, but a realization of the divine world.

But how few have entered into this state. Here and there an intrepid spirit has been emboldened to cut the cords, which bind

him to earth, and has revelled with his soul in the upper moral ether. But most men are earthly as they are earth born, content to crawl and creep among the things of time and sense, when they might soar upward on the wings of heavenly love. How many have made a single effort to clear themselves of these restraints upon the spiritual capacity, but have fallen back, discouraged and perplexed. The moral nerve and the living faith were wanting. All means were not tried. Or the price of self-sacrifice was too much to pay even for a vision of heavenly bliss.

It is no easy matter so to live as to be sure of dying in the Lord. The journey to heaven is not made by a single bound. The flight upward is neither accomplished by hope nor faith nor desire alone ; but by the concentrated strength and energy of the whole soul. I have said it is necessary to use every means. Yes ! take up with every means that will give you reasonable cause to hope for success. We know there are foes within the heart of man, that may wage war with his virtue. There are foes likewise without in the shapes of earth, with which he must do vigorous battle. He that would lay hold on eternal life, must fight the good fight of faith ; nor be dismayed if innumerable difficulties assail him all around. Hence it is, that so very few have gone successfully over this pathway of love. Still, thanks be to God, there are some. There are some, whose lives have shone brightly among men, like beacons on the shore of life, whose light we may do well to follow. Their example is one of the choicest talents entrusted to our keeping, one of the surest means of walking well. The Father gave us the pattern in the Son, so perfect that we almost doubt the possibility of imitating it. But when a pupil has learned of the great Teacher, his life must encourage our hearts, though borne down with difficulty. Such examples are rare enough : but one were ample to prove all we wish proved—the suitableness of the Word to the wants and the capacity of man. As one after another passes from the stage of life, it is good to think of them as they were, that we may see that it is death in the Lord which is blessed, as life in the Lord is true and happy.

The year has been fruitful in lessons of this kind. One after another within the twelve-month has passed away, till the names and the memory of Channing, Greenwood and Ware are all that

remains to us of these hallowed lives. No ! it is not so. The rich legacy of their lives, the fragrance of their chastened spirits, and the fervency of their hearts have left impressions which many years will scarcely efface. While they are resting from their labors, their works will still follow them. Other lights have gone out. But these seemed more like the bright planets, which the eye delights to follow in the night of life, reflecting steadily and serenely the beams of the sun of righteousness. And when we miss them, it is a joy to know that they have risen with increased splendor, and are seen through a purer atmosphere, beyond the limits of our horizon.

A cloud of witnesses of truth ! Few of such men has the world ever known. Blessed has our day been, which has seen three, all equally remarkable for a love, which was at the same time heavenly and earthly ; whose home was heaven, whose manifestation was here. In each of these three we may see an exemplification of the great truth of devotedness to God, in its corresponding effect upon life and death. They only perhaps should speak of the dead, who have enjoyed their closest intimacy in life. But affection surely, my Christian friends, may offer its tribute of respectful remembrance and of high esteem to the memory of him, so recently gone from earth, in whom, as much as in any, the truths of Christianity had produced their proper fruits. It is not too much to say, that no departure has taken place in any community, which has drawn more widely upon the sympathies of all than this. He is known and loved, as a pastor, as an instructor and as a friend ; and all these offices were so mingled and blended, that it is difficult to say which has left the deepest traces. Let memory kindle in every breast the emotions that such a life is well fitted to cherish !

When such friends leave this world, who does not hear a voice in his soul, as from heaven, saying, " Write, Blessed are the dead that die in the Lord, from henceforth ? " Twice blessed is he whose heart was love, whose soul was given to religion, and whose thoughts were consecrated to God. Blessed in himself, and blessed among men, where his works shall still follow him. It is good for us all to know, that he who has given to the world a chart for a religious life had guided his own life by its directions ; that the method prescribed for the *formation of a Christian char-*

actor had been reduced to practice; and that the virtues have found their best sanction in real life. Thus the little volume, which has been proved a treasure by many souls already, so full of rich counsel, so abounding in genuine love, and so fruitful in the cultivation of the spiritual life, attains a new worth. Yes! One may henceforth read it with something of the softened sadness, something of the commingled joy and sorrow, of a faithful memoir of its author.

At the obsequies there was no word of eulogy spoken, no word of praise was sounded: and none was needed. But in silent and reverent homage the men who assembled there had left the several pursuits of life, and come to bow in submission to a stroke, which fell all too near to the beating heart of humanity. Often had the soul rejoiced, when called into highest communion by his written or spoken word. And then therefore the soul wept—wept for itself, though not for him, with others whose heart-strings were more nearly touched. Such a tribute to worth is rarely exhibited. And cold must the heart be to religious influences, if it feel no glow of holy emulation at the thought of him who was, but is not, now among us.

It may be truly said of our friend, that religion was the companion of his joy, as well as the solace of his sorrow. For many years the palsy hand of sickness was laid upon his frame. But religion bore up against it all. And when the grasp of disease was for a while relaxed, still you could observe no difference in the degree of his dependence upon God: religion was as near to his heart then as in the hours of seemingly greater need. From religion also came a spirit of cheerfulness, piety and love. He was ever cheerful. Many a time have those oppressed with some heavy burden been admitted to his room, where he was found with his own body weakened and attenuated and languid from protracted illness; but though there was enough to make less faithful spirits sad, no one, I venture say, failed in finding there, cheerful as ever, the skilful physician for a wounded spirit, ready and willing to supply the balm for another's troubles. Still, in cheerfulness you never lost sight of his piety. It was this, after all, that made him such a friend. He drank so deeply of the fountain of living water, that the thirsting spirit soon found the way to new

life through the fervor of his discourse. And when, (oh! how fresh the memory of that parting scene returns to me,) when he took leave of the Divinity School at Cambridge, and poured out a fervent prayer for us as for himself, never can those present forget the unction of that petition, never efface from memory the earnestness, the truthfulness, the solemnity of that hour of prayer, separation, and sorrow.

But his love had a wider embrace than the mere connections of his sphere, extended as that was. Like the Master whom he professed to serve, his message was for all the world. The sins and the sufferings of life seemed to interest his whole heart: the latter he would mitigate by removing the former. No man ever more freely extended the hand of sympathy to the penitent transgressor, or welcomed with more joy the returning prodigal. Many a soul lives to bear witness to the efficacy of his mission of love, redeemed thereby from the varied and grossest sins of social life. The cause of virtue and of human liberty, wide and all-embracing as the world, has lost in him a faithful and a consistent advocate and friend. Would that the mantle might fall upon as willing a heart for this service!

Religion in Dr. Ware was neither fanaticism nor coldness. There was ever zeal enough to warm any heart, and coolness enough to guard against irrational and injurious excitement. Those sects which most frequently condemned his associates in theology, have ever been wont, in this neighborhood, to except him from the condemnation. A few moments' conversation would convince you that self-devotion was his constant aim. Early did he give himself—even in childhood, it is said—to the church of Christ; and throughout his ministry and his professorship he carried out this object faithfully, never seeming to know himself in his discharge of duty, but only "Jesus Christ, and him crucified," the hope of pardon and redemption for man. His untiring spirit of devotion was the cause of his premature old age and death. He died from the rupture of blood vessels on the brain, the strain upon his mind being more than the organs could endure. It is not too much to say, that this noble and valuable life was a sacrifice, willingly made indeed, to that penurious spirit in our denomination, which failed to render the assistance in his duties which the Professor in a Divinity School had a right to expect.

The late lamented Rollen, in speaking of the death of his father in Germany, which occurred sometime after the son's residence in this country, says, "He seems nearer to me now than ever since we parted in Germany." The same faith quickens the soul, whenever the good are removed. It is thus the heart refuses to regard the dead as gone. This same feeling came home to my heart, when recently hearing of the last illness of the friend of whom I have been speaking. He could not die. And now, with the rich assurances of Scripture in confirmation of the soul's desire, one feels nearer than ever to the spirit—the spirit that is not dead—the spirit that, though the body be dead, yet speaketh. The memory of such a man is embalmed, and cannot decay.

"Their works do follow them." The stream of light, which shines forth from such a soul, will penetrate many dark places of earth. The ripple, which this character has caused on the ocean of life, will gradually extend itself farther and farther. And even now, many of our churches are already blessed by their connection with pastors whose hearts had been transformed by communion with him. No good seed thus sown will ever be lost. Blessed is such a memory! Rich legacy to a bereaved family!

My brethren, we must see in these remarks the great truth they are designed to illustrate. It is not merely to speak of a friend in the way of encomium, that I have called your attention thus. There is a certain life in the Lord here displayed, which proves to what the human heart may attain in its legitimate growth. There is also the assurance of a death in the Lord, when the oneness has been thus completely established in life. And the sense of blessedness which hangs about the pious dead is an inducement and an encouragement to holiness, which can hardly fail to recommend itself to the best affections.

But we hardly know whether most to enforce the obligation drawn from the success of a soul in its work, or to urge the inducements which the conclusion of the life may extend. "Oh! let me die the death of the righteous, let my end be like his," is the natural voice of the heart. But they who would die in the Lord, must be willing to spend a life of devotion to the interests of truth and love in the world—must be ready to live with constant reference to the spirit of the Lord—must be brave and vigorous in

every struggle with sin. And what man has accomplished, man may again accomplish. If we learn the duty from the contemplation of a Christian's life, we learn also the ability of the spirit for its work.

As then the standard of Christ's character is before our eyes, let us strive to present to the world correct imitations. And when, oppressed with difficulty and doubt, weary with unsuccessful striving, the spirit is almost ready to sink, encouragement may be drawn from some nearer and newer illustration of the same great lesson, though in less completeness. If the life be devoted to God, if the inclinations be given to duty, and if the soul be filled with religious aspirations, there is no ground for fear or doubt. All the satisfactions of conscience, here and hereafter, lie in this path. It is a glorious promise, that gives us such an assurance for the future. We have heard a voice from heaven, saying, "Write, Blessed are the dead, that die in the Lord, from henceforth: Yea, saith the Spirit, for they rest from their labors; and their works do follow them."

MONODY.

In the holiest temple of memory let us enshrine the names of the departed great and good. Within a few brief years how many watchmen in Israel have laid aside their great commission, to stand before the Judge of all the earth! Though taken from among us, they speak in the persuasive eloquence of their written words. Let us treasure these as a sacred legacy, and point to them as the mature fruits of Christian wisdom and a high and holy faith. Let us live as they, alike by word and deed, taught us to live, that we may with them inherit a higher life.

How rapidly from Zion's holy wall
The watchmen pass away!
The reaper, death, sweeps o'er them, and they fall
Like leaves in autumn day.

Not for the sleepers—for ourselves we mourn ;
A darkened lot is ours ;
Their sainted names the book of life adorn,
Wreathed with unfading flowers.

Our chosen guides have left us, and we fear
To tread life's paths alone ;
We trusted in their strength and love sincere,
And claimed them for our own.

But one by one they turned aside to rest —
Life's toilsome journey done ;
We know how fully are their spirits blessed,
How rich the crown they've won.

We mourn, as children of their sires bereft ;
But oh ! the precious dower,
The fruit of love and wisdom, they have left,
To cheer the darkest hour.

We bless thee, Father ! 'Mid earth's glorious things
These shone with purest light ;
Thou hast removed them, and they taste the springs
Of unalloyed delight.

The saddened heart its tribute pays to Thee,
Who hath done all things well ;
They were thine own, and knew thee, nor would we
Recall them here to dwell.

Suns were they, giving to the world of mind
Their pure and changeless light ;
They have gone home, with kindred souls to find
The realms that know no night.

'Tis meet for us above their sainted dust
To shed the mourner's tear ;
Be thou, oh God ! our light and hope and trust,
And to our souls draw near !

THE LATE REV. HENRY WARE, JR.

WE are again called to mourn the removal of an honored and beloved minister of our faith,—one, who more perhaps than any other was connected with the interests of religion in our denomination. At the time of his death he was not in the charge of any particular pulpit, nor of any ecclesiastical or academical office, for illness, with whose various attacks he had long contended, had driven him for the last year into retirement. But he was still associated in our minds with much of the activity which was going on among us and around us, a large part of which derived its early impulse from him, and our hopes connected his influence with the future progress of what we account sound theology and true philanthropy. It is not invidious towards either the dead or the living, to say that, with the exception of Dr. Channing, no one in our day has done more for the promotion of the interests of truth and piety in our churches, whether regard be paid to his services in the pulpit or to his labors out of it. In this community he was respected and *trusted*, to an extent in which no one else can be compared with him. There is probably no institution designed to advance the cause of religion, to which he could consistently give his support, that has not enjoyed the benefit of his wise counsels or generous efforts. The Unitarian Association, the Evangelical Missionary Society, the Book and Pamphlet Society, the Sunday School Society, the Ministry at Large, our Theological School, our periodical journals, our various public or private associations besides those which we have named, all received his ready and efficient aid. What scheme was there that contemplated the diffusion of religious knowledge or the promotion of the Christian character, on which he did not bestow kind consideration? What undertaking for the spread of truth, love or holiness, to which he did not lend cordial assistance? So long as he could preach, he preached, day and night, at home and abroad. When he could only write, he wrote letters, articles, books, all with the same great purpose of bringing men to understand and value the religion which filled his heart and gave its character to his whole life. A Unitarian whose opinions no one could mistake, every one of whatever

sect acknowledged him to be a Christian. Some of our best doctrinal tracts came from his pen. Yet he was unsurpassed in the facility with which he could mould spiritual truth into every form of practical application. Modest almost to a fault, and humble as a Christian should ever be, he was yet always found among the leaders in every good work, regardless of personal consequences and desirous only to benefit his fellow-men and serve his Master. Great as was his activity, and various as were the channels in which it flowed, his equal temper and calm judgment made him most valuable in the relations which he filled, and gave him that influence which all confessed, but which he never abused or misapplied. With intellectual powers of more than ordinary character, whether we regard their versatility or their force, it was not common to speak of him as a man of talents, for we lost sight of his mental endowments in the higher qualities which inspired esteem and confidence. Men revered him for his *goodness*. Hence much of his power in the pulpit. Hence, still more strikingly, his power in society.

There was one circumstance in regard to Mr. Ware, of which I have often thought as indicating the impression which his character had made upon the community. His social habits were not of the most winning kind. His manners rather held you at a certain distance than invited you to a free cordiality. And yet I know not the person towards whom multitudes, many of whom had never seen him, appeared to feel such a *nearness*. They had read his writings and heard of him from those who were familiar with his daily life, and they seemed to have acquired a sense of personal connexion with him, as if they recognized in him a benefactor and friend. It was not as Dr. Ware or Mr. Ware, that he was spoken of, but as Henry Ware, by hundreds who entertained for him the most entire respect, and who in his presence were affected as by the influence of a superior being. It was a sense of obligation, delightful, not painful, which established between themselves and him a feeling of kindred, as if an elder brother had instructed or helped them in their progress towards a better world.

Mr. Ware's great success in life—for if success be measured by the accomplishment of cherished purposes, the word pre-eminently belongs to his history—seems to me to have resulted from two

principles with which he started upon his career and which he never forsook,—to make the most of every power and every opportunity, and to use them for the good of others. Hence his continual growth, and hence the amount of benefit of which he was the author. As he was never idle, so did he never cease to gain improvement. He was a better man (though perhaps we could scarcely perceive it,) at the end of each year than at its beginning. He left the chamber of illness with more ability of usefulness than he carried into it. Discouragement—for such he knew, failure—for this was not aside from his experience, only quickened his endeavors. His life was crowded, but it was never careless. He acted constantly with a view to the high ends which he had chosen.

In his piety there was one feature the more remarkable for the contrast which it presented to his ordinary manifestations. It was in prayer that he became *fervent*. Never do I remember him at other times as showing that deep sensibility which discovered itself in his devotion. How earnest, and yet how humble were his prayers! What tones of filial confidence, mingled with lowly supplication! His faith was that of the heart. It gave him the wonderful composure which he exhibited in seasons of trial,—in the hours of affliction, and through the days and months of illness. There was a simplicity, joined with a *pathos*, (I know not how else to describe it,) in his devotional exercises, which those who heard can never forget.

Mr. Ware's candor was one of his most distinguishable qualities. Firm in his own opinions, he was never harsh, sarcastic, or ungenerous towards those who held opinions however widely different from his own. Disinclined, I think, by the natural bent of his mind to bold speculation, and tenacious of the faith which he found in the Bible, he indulged in no severity towards those who essayed to be wise above that which is written. He was always ready to acknowledge the virtues and welcome the sympathies of those who belonged to other denominations. His singular prudence was not the fruit of calculation, but the child of generous judgment and strong self-discipline. In the philanthropic enterprises of the day, in which he took so great an interest, while others were often led into measures of doubtful wisdom or into speech of unholy violence, he kept that course which was as free from extravagance as from indifference.

In the discharge of his ministerial duties he was a pattern to his brethren, through the fidelity with which he executed the various offices that devolve upon the clergyman in this country and in this city. Attentive to the institutions which had come down from a former generation, and were hallowed by remembrances of those who had been trained for heaven under their influence, he was anxious to devise and prompt to adopt whatever new methods of action might be pursued with a clear promise of beneficial results. As a pastor he secured, for he deserved the devoted love of his whole congregation. Of his preaching who among our people do not retain some recollection, some *impression*, which will go with them to their graves? His power in awakening the interest of the young was seen in the increase of attendants upon his ministry, and in the co-operation which he obtained in his plans of usefulness from the young men who were attracted to his church. When he exchanged the pastoral office for the duties of a Professor at Cambridge, he carried thither the same qualities which had endeared him to both the old and the young in Boston, and the consequence was an immediate sympathy established between himself and those who came under his instruction. The testimony which one of his pupils has borne, in a previous page, to the estimation in which he was held by them, would be confirmed by many lips.

How can we omit to speak of his ever open hospitality, so simple, yet so delightful to both friend and stranger? Or of his quick response to every demand of want? Or of his indefatigable industry, that lacked method only because it coveted such various employment as left method halting far behind, and was not willing to do one thing alone when two things might be accomplished at once. Or of that rare simplicity of deportment, which bespoke a reliance upon the consciousness of right purposes, and a habit of communion with spiritual things that reduced appearance and circumstance to their proper place in the soul's regard? Or of his devout patience, which put a seal upon his lips in regard to his sufferings, and hindered those around him from knowing what ravages disease had made upon his frame? Or of his living hope, which would not be cast down, come what might of difficulty or reverse? Or of his Christian faith, which made the offices and character of Jesus to enter among the favorite themes of his public

instruction? Or of his heaven-aspiring trust, which when the last hour drew nigh led him to say, much as he had felt there was for him to live for, and much as he had planned of future labor, 'Now is the time for me to go—the right time, for it is *His* time.'

But we must stop. We love to write of him, for he was very dear to us. We love to think of him, for it is pleasant to recall the hours when his influence fell on our heart like dews of refreshment, to comfort, encourage and strengthen us. We saw him in his last illness, and the remembrance of that greeting which surprised as much as it delighted us, and of that farewell which was spoken with the calm and clear tone of a life over which death has no power, will abide with us, we trust, till we shall close our eyes—God grant that then our memories may not be shut—upon all earthly scenes.

Henry Ware Jr. was born in Hingham, April 21, 1794. His early education was pursued successively in Hingham, Duxbury, Cambridge, and Andover, till he entered Harvard University, where he received graduation in 1812. After qualifying himself by such a course of study as was then deemed necessary, first at Exeter, and then at Cambridge, he began to preach in the summer of 1815. On the 1st day of January, 1817, he was ordained over the Second Church and Society in Boston, with which he retained his pastoral connexion till October 3, 1830. Previously to this date however his health had so far failed, that he proposed a relinquishment of his office, to which his people would not give their consent. A colleague was associated with him—Mr. Ralph W. Emerson; but receiving the appointment of Professor of Pulpit Eloquence and the Pastoral Care in the Theological School at Cambridge—an office which may be said to have been created for him, since the salary for the first ten years was furnished by a subscription raised with a view to his filling the office—he embarked for Europe, in the hope of effecting at least a partial recovery of his health. This hope was so far realized, that on his return, after rather more than a year's absence, he entered upon his duties at Cambridge, where he remained till July, 1842. The labors which he undertook were more than his system could bear. In addition to the duties originally assigned to his professorship, he assumed a portion

of those which belonged to the Hollis Professor of Divinity, when the infirmities of his venerable father compelled him to resign them; and afterwards suffered himself to be burthened by a still further increase of engagements in the delivery of a course of instruction in Ecclesiastical History, when the duties of three Professors were divided between two, by a destructive economy for which our community must be held responsible. He sunk beneath such an accumulation of toils and responsibilities. Removing to the quiet town of Framingham, he cherished the hope that he might there recover sufficient vigor of constitution to resume the ministry in the care of some small congregation; and when obliged to dismiss this anticipation, he framed new plans of usefulness, prominent among which was the charge of the *Christian Examiner*, to which he meant to devote whatever strength should be given him. But his work was done. It was not the Divine will that he should accomplish any more labor on earth. A severe illness of nearly six weeks' continuance, during which he was only at intervals able to hold conversation with those about him, terminated his life on the 22d of September, 1843. The character of his earlier attacks of disease had been such as to induce the belief that his lungs were seriously injured, and for years he had labored under symptoms of confirmed dyspepsia; but upon examination after death it appeared that the brain was the seat of disease, and that though the rupture of one or more small blood-vessels was the immediate cause of his last illness, the change which had taken place in the condition of this organ must have commenced long previously.

Mr. Ware's writings were numerous, but they were principally given to the public through the pages of our religious journals—the *Christian Disciple*, *Christian Examiner*, *Christian Register*, and *Monthly Miscellany*. Several occasional sermons were printed by request, and some other discourses appeared in pamphlet or tract form. The only volumes which he published were, *Sermons on the Offices and Character of Jesus Christ*, *Hints on Extemporaneous Preaching*, *Recollections of Jotham Anderson*, *The Formation of the Christian Character*, and *Life of the Saviour*. The two poetical productions of greatest length which have appeared from his pen are, *The Vision of Liberty* and *The Feast of Tabernacles*.

No one who would form a just estimation of his poetical powers should fail to read his lines to the *Ursa Major*, published in the *Christian Examiner* for 1825.

We do not fear that our readers can be wearied by any notice of our departed friend which shall contain the words of truth ; and therefore we subjoin an extract of considerable length from a discourse preached in the Federal Street meeting-house on a Sunday subsequent to his death. It may be found to repeat in part what we have already said, but we prefer not to abridge it, because we endeavored to show, for the sake of the instruction it afforded, how all the traits of his character met in a single result—the accomplishment of the largest possible usefulness. The text of the discourse was the words of our Lord : “She hath done what she could.”

The friend whose name I have mentioned was a man of unusual excellence, and it may at first seem that any attempt to portray his character must require more space than can now be given to it. But I believe we can never have observed a person of marked character without receiving some single impression which all his qualities conspired to leave upon our minds, and we find that some one word revives his image more distinctly than many lines of description. I have no hesitation in the choice of the word which is needed in the present instance. As I thought upon the life of him whom we have lost, after receiving the intelligence of his death, I found all my recollections of him blending to produce the conviction that he was an eminently *useful* man ; and this not from an accidental or favorable concurrence of circumstances, but from the character of all his pursuits and the nature of all his purposes. His whole life and being were given to usefulness. He did “what he could.” It was a great service which he was enabled to render to the best interests of his fellow-men, for he had large capacities of usefulness and he *made* the opportunities which they craved, but the magnitude of the service did not prevent its being performed. “What he could” he did.

The desire of usefulness was the occasion of his ability. It drew forth and sharpened the powers which had been given him by

the Creator. It bestowed on him that aptitude and variety by which his labors were distinguished. He effected much, because his aims were constant. In early life he gave but little promise of the success which he afterwards achieved. But the consecration of his faculties to the end for which they were used increased at once their strength and their pliancy, and in a few years he exhibited a mental constitution which placed him among men eminent for their natural endowments. Yet there was in the exercise of his intellectual powers a peculiarity, which can be explained only by reference to the purpose for which he had resolved to live. I do not remember in all the prose compositions which came from his pen, numerous as they were, one which indicated the possession of uncommon talent, while two or three poetical pieces which he produced in moments of leisure are marked with the attributes of genius. I apprehend that so stern was his fidelity to the purpose of usefulness which he cherished, that it deterred him from infusing into his sermons and religious essays the qualities which might have raised them in some measure above the common mind, and have therefore limited their beneficial influence. By a reference to this ruling passion of his mind—as we might be justified in styling it—we know may be explained another circumstance connected with his writings, which many may have lamented. He undertook no work that should elevate him to the side of those theologians or instructors of their age whose volumes are studied by subsequent generations. He thought he could do most good by giving to the press those productions, which, without bearing the marks of profound study, yet in the soundness of the views which they enforced and the excellence of the spirit which they breathed were suited to exert a salutary influence upon the opinions or temper of his times. When advised to give to his literary labors a more definite form, his reply was,—‘That is your ambition for me. I am willing to do good in any way that I can.’

The steadfastness with which he adhered to this purpose gave singular purity to his motives. He was wholly free from a selfish ambition. He neither coveted distinction during his life nor fame after his death. He sought not to win the good opinion of others, but to promote their highest improvement. Absorbed in this purpose, he acquired a simplicity of soul which might be said in

some degree to hinder its own intention. He was so bent upon the end, as not sufficiently perhaps to study the means. To this cause, as well as to natural temperament, do I ascribe a certain unconcern of manner, amounting at times to an almost repulsive coldness, which did injustice to the kind feelings and ready sympathies with which his heart was filled. To the same cause may we trace his having never cultivated in the pulpit a delivery, which though it might have been more effective, would have been less in harmony with an unmingled purpose of usefulness.

The purity of motive and integrity of soul which belonged to him gave to his character a rare lustre. It possessed a solidity as well as beauty seldom witnessed. So admirably had this character been formed by self-discipline, that the improvement which it constantly gained was yet less perceptible than in any other instance that I remember to have known. The faults that once doubtless had a place there seemed to have been eradicated, and the virtues of which it was constructed were so closely bound together that no one of them seemed to have room for any special manifestation or increase. Yet there were traits which no one could fail to notice. I have spoken of his disinterestedness. Not less genuine was his humility, which, while it did not blind him to the fact that he possessed a large influence in the community, led him to put a low estimate upon his own powers and Christian graces. Still it is worthy of remark, for often in my intercourse with him was it brought to my notice, that this humble appreciation of himself did not throw discouragement in the way of his efforts, nor prevent his entering upon extensive plans of usefulness. Not less distinct in its effect upon the composition of his character was his piety, which waited upon God in the services of a filial love, whether in the season of rejoicing or under the experience of bereavement. Nor less decided his faith in Jesus, to whom he looked up with a reverence that accepted all his instruction and a gratitude that felt all his sacrifice. A character composed of such elements, and of others less conspicuous but of kindred nature, could not but inspire universal confidence and respect.

I have often thought that in him of whom we are speaking might be seen an example of the force of character in commanding influence. During the latter part of his ministry in this city I sup-

pose no other person possessed so entirely the confidence of our citizens. Always acceptable and highly esteemed as a preacher, yet his gifts in public discourse were not of that extraordinary kind which make their possessor an idol or a sovereign with the people. His modes of life were unostentatious, and his personal manners tinged with an appearance of abstraction or indifference. He did nothing to court popularity or secure the favorable regards of any class of people. Yet he was, beyond all doubt, at the time to which I refer, the one man in Boston on whom men of all parties and all denominations and all classes bestowed unqualified esteem. Does not the universal regard in which he was held, and of which we have been reminded by various proofs since his death, show the worth of a character in which no one can detect a blemish?

The strength of his wish to do all the good that was possible—how in fact it engrossed and filled his being—was seen in the different situations which he occupied. I need only turn back your recollection upon the two most important. In his ministry who could have given an example of greater devotedness? He labored incessantly for his people and for the community. It needed not that one should belong to his congregation, to know what abundant and various labors he took upon himself, or how indefatigable he was in his endeavors to promote the spiritual benefit of those with whom he was connected. In this service he continued till his health was not only impaired but prostrated, and to remain in this ministry was but to die at the altar. When he entered upon the duties of his Professorship at Cambridge a solemn sense of duty taught him comparative moderation, but he was soon drawn, by his intense desire to advance the welfare of the churches and of the denomination with which he had the closest sympathies, into engagements beyond his strength. His duties were, with his own consent, multiplied as his physical energies failed. The last two years of his residence at Cambridge were a slow martyrdom, in which he received the fatal wounds that months afterwards resulted in his death. Yes; he was a martyr to his desire to do more than he could. He undertook what no mortal man should have undertaken, because he saw that if not done by him it would not be done at all, and his life was the price which he paid for the mistaken but generous and lofty attempt.

An illustration of the same anxiety to render every possible assistance to the cause of religion in the land was afforded by the various publications which he projected or helped to sustain. I know not how numerous are the papers which he contributed to the periodical journals which had for their object the diffusion of the religious opinions which he entertained, but I am so far informed of their amount as to believe it would astonish you, could it be spread out in your view. At one period he edited the *Christian Disciple*, and at another was concerned in the management of our weekly paper. Besides his own writings, we are indebted to him for two series of volumes of permanent value, the plan of each of which originated and was matured in his mind. He wrote with great facility—the result of early exercise self-imposed; and in almost every form of composition did he contribute something to the spread of Christian truth and holiness.

Indeed nothing was more remarkable than the variety of employment to which he gave himself under the guidance of the one law, to which I have so often adverted. He not only belonged to almost every association established for the diffusion of our faith, but was an active and prominent member. So long as his health permitted him to take any part in their operations, these bodies found in him wisdom and strength which no one else brought in such liberal donations to their respective interests. With all this diligence of attention to the demands made upon him by the pulpit, the press, and the organized association, he was continually inventing new methods of usefulness. He had acquired a wonderful aptitude in making the most of his time. He was not studious of method, but he maintained great industry. He was not so much a man of forecasting arrangement, as of ready perception and marvellous accomplishment.

His purpose of usefulness was doubtless assisted very much by two traits which distinguished him—the firmness of his convictions, and the frankness of his attachment. He neither wavered nor equivocated, neither used ambiguous language nor held loose opinions. A Unitarian in sentiment, he was willing to be called such; and believing that the doctrines which pass under this name are those which the Bible teaches, he did all that he could to prove their Scriptural authority and promote their adoption. The same decision and honesty were shown in the course which he took

in respect to the questions of social morality which have of late received attention, particularly such as connect themselves with the subject of Temperance.

Yet was he free from all dogmatism, bigotry or extravagance. No one could be more tender to the feelings of those who differed from him, or more just to a system which he rejected. Hence, I believe, he never gave offence to any whose errors he exposed, and therefore probably made more converts, while he made no enemies. His views of religion likewise, with the interest which he felt in the true well-being of man, obliged him to look mainly at the practical influence of doctrines. He was not a sectarian, but a Christian, and he valued Christianity for its renewing and sanctifying influence rather than for any theological statements which it covers. He sought to make men understand Christ, that they might honor him. He strove to unfold the true character of religion, that they might embrace and obey it. The bent of his mind was emphatically practical. It is remarkable that, with an imagination which spread over his poetry such a glow of ethereal light, his sermons were distinguished by the directness of application and positiveness of instruction with which they brought truth to bear upon life and character, and in all his connexions with society he was continually seeking out or putting on trial methods of incorporating Christianity with the familiar sentiments and employments of the people about him. Himself a practical Christian in the highest sense of the word—a man of fervent devotion, of inflexible uprightness, of sweet affections, and of earnest philanthropy—he labored, before and above and beyond all things else, to bring others to the same type of moral and spiritual excellence.

The purpose and the power of usefulness which marked the days of his activity ceased not when disease ravaged his system, nor when illness had consumed his strength. Still was he devising, if not executing, schemes for the diffusion of truth and the improvement of society, still considering what more he could do in the work which in his judgment ended only with life. His most important production, if estimated by the good of which it has been and will continue to be the instrument—the volume on the Formation of the Christian Character—was undertaken during a suspension of his ministerial duties in consequence of the state of his health, and

was principally written at inns where he stopped to rest himself on a tour in foreign lands recommended as a means of recovery—a striking example of the habits which we have ascribed to him. The summer which has just passed found him busy in arranging new plans of labor that should take the place of those which he had been compelled to relinquish, and only when the attack from which he never rose laid him upon his dying bed, did he resign all hope of accomplishing something more for the spread of the Gospel and the good of the world. But through the disappointment and weariness of illness, through months of compulsory leisure and growing infirmity, he exhibited the same character as in days of health;—trusted in God, whom he could serve only by patient waiting, cared for man, whom he could aid only by the efficacy of his most instructive example; and clung to Jesus, the Mediator and Saviour whom he had owned as the foundation of his hopes. His usefulness terminated only when the last breath was drawn. Among the last words which I ever heard from his lips was the expression of a belief that he should still be united with us in the services of the same Church, which though divided between heaven and earth is but one, and should resume with new vigor the work which had dropped out of the hands that were too feeble to carry it on.

That life so religiously devoted, so wisely spent, so generously sacrificed, has come to its close. No more shall we hear the counsel or encouragement which has often fallen from lips which never spoke but in truth and love. The work in which he labored to the last must be carried forward by other hands and other spirits. He performed his part of that work well. He did “what he could.” And now has he gone where they who have been faithful shall receive the reward which God alone can give, and “they who have turned many to righteousness shall shine as the stars forever and ever.” Brother! thou hast left a sweet remembrance and a bright example. In the companionship of earth wast thou ever pleasant, for sincerity was the law of thy speech and love the temper of thy heart. God grant that we may cultivate the virtues and pursue the work which shall prepare us to join that society, whose holy salutations greeted thee at thine entrance to the mansions of which the Divine Saviour and the Infinite Father are the everlasting light!

Another is taken from the circle which a little while ago included so many whom we looked upon as leaders of the host that should carry on the warfare with error and sin. They have been removed from their stations, and the service to which they consecrated their full and their waning strength is left for those who in their absence but the more sensibly feel their own weakness. Most noticeable have been the dealings of Providence within the last year. They who were conspicuous, and they who were active, they from whose ripe and rich experience we drew counsel, they who were in the midst of their vigor, and they whose early promise was beginning to yield its fruit of accomplishment, have been taken—some after lingering disease, and others after brief illness, and yet others by an almost instantaneous stroke. Seldom has a denomination mourned so rapid an extinction of its brightest lights. Seldom has the Church been bowed down under a heavier sense of bereavement. We have been despoiled of our strength and our joy. But our reliance is upon the Lord, and not upon man. Else might we be heart-broken and in despair. The Lord is our helper—of whom shall we be afraid? Let each of us, imitating the example which we have this morning considered, do what we can, and leave the issue with God.

E. S. G.

HOPE AND MEMORY.

Bright Hope—calm Memory—sisters fair,
Peace-angels in the hour of care!
Loveliest of all the seraph band,
Beside the sinking soul they stand;
The younger sister of the twain
Points upward, from a world of pain,
To scenes of cloudless light above,
Whose sunshine is the smile of love;
While she, the elder form, whose eye
Dwells thoughtfully with days gone by,
Calls all our lost and loved ones back,
And leads them on in Hope's bright track.
Blest hour! When Hope and Memory meet,
Hereafter, at the mercy-seat.

C. T. B.

NOTICES OF RECENT PUBLICATIONS.

A HISTORY of the Corruptions of Christianity. By Joseph Priestley, LL. D. In some parts abridged, with Appendices. By A. A. L. Keene, N. H. J. & J. W. Prentiss. 1838. pp. 312, 12mo.

WE have here a revised edition of a book, long out of print, which has done a good work for pure Christianity. For it we have to thank the enterprise of its publisher—a veteran in the Unitarian faith, and the editor whose judicious revision has afforded us a valuable work in a compact and convenient form for general use. Mr. Livermore explains in a neat and appropriate preface, which does justice to the eminent virtues of Dr. Priestley, the motives which have led to the re-publication, and the manner in which it has been conducted ; and to the body of the work has added, in an appendix, valuable selections from the writings of distinguished Unitarians. We regret to learn that though published several years since, the book has had but a limited sale. Notwithstanding a severe criticism may find fault with some parts of the original work, and the views of the author are not in all particulars coincident with the opinions generally entertained by Unitarians of the present day, it is yet a valuable repository of important facts, illustrating the history of opinion in the early ages of the Church ; nor has it, as yet, been superseded by a better publication of like character. We hope that this book will find a place in our parish Libraries, and that a generous aid will be given to its distribution.

LETTERS FROM NEW YORK. By L. Maria Child, Author of the Mother's Book. New York and Boston. 1843. pp. 276, 12mo.

HERE is another book of travels—an itinerary made by the writer in afternoon walks, sometimes not extending beyond her own street, never beyond the neighborhood of the great Babylon of the West, in which she resides. Yet this volume displays wider

and deeper observation of life, and contains more worth remembering, than nine tenths of the voyages and travels that have been published. The author has shown us that we need not cross oceans and climb mountains in order to see sights and be moved by them; but if we have the discerning eye, even at our door-steps there is a world of mystery and wonder, and in the objects and incidents that pass us every day unheeded are inexhaustible romance and beauty and pathos.

Some will pronounce the book mystical. This it professes to be; there are passages wholly unintelligible to the uninitiated. Some will say that the author is one-sided and impracticable in many of her notions. Perhaps she is so; for there are things touched upon that "are not dreamed of in their philosophy." But there is such a genuine spirit breathing through the book, such an intense sympathy with nature, such a Christ-like, pitying tenderness towards the most neglected, such a cheerful trust in the might of gentleness and love, that we are sure it will do good.

THE RELATION OF THE POET TO HIS AGE. *A Discourse delivered before the Phi Beta Kappa Society of Harvard University, on Thursday, August 24, 1843. By George S. Hillard. Second Edition.* Boston: Little & Brown. 1843. pp. 53. 8vo.

It is seldom that addresses before literary associations, however acceptable they may have been to the audiences collected for their delivery, find readers enough to take a single edition off the printer's hands. It is therefore no slight proof of the favor with which Mr. Hillard's Discourse has been received, that an edition was exhausted in the course of three or four weeks without supplying the demands of eager purchasers. A purely literary production, adapted only to cultivated tastes, and avoiding topics on which the popular mind is agitated, it must have intrinsic excellence to secure this share of attention. Its sparkling beauty of style is doubtless one cause of the pleasure it has afforded. If we were exercising the office of a critic, our only objection would be to an excess of ornament, which, however pure and rich, from its very abundance creates a desire for greater simplicity. Mr. Hillard handles his subject with a

strength of thought and a delicacy of touch that are seldom united. The principles which he endeavors to establish proclaim a sound and practical mind, while the illustrations by which they are sustained show a wide acquaintance with the history and forms of literature, and the Discourse throughout breathes the spirit of the highest poetry. Beginning with the earliest age, it traces the relation of the poet to the circumstances by which he is encompassed—the influences of nature, society and condition which inevitably mould the character of his mind and his verse—down to our own times and our own land, which, it is maintained, offer on every side the materials that need only the true poet to convert them into the elements of his divine art.

AN ADDRESS, *delivered at the Consecration of the New Cemetery in West Cambridge, Mass., June 14th, 1843.* By David Damon, late Pastor of the Congregational Society. Somerville, 1843. pp. 12, 12mo.

THIS Address derives a mournful interest from the circumstances which soon followed its delivery. "The last production from the pen" of its author, it "was written 'beforehand, against the day of his burial.'" In little more than a week afterwards he was "attacked with apoplexy," while conducting the public services at the funeral of a friend in a town where he had once spoken the words of eternal life to the people, and "was the first to rest in the Cemetery, at the consecration of which he had so recently assisted." The utterance which his heart found on this occasion seems therefore like a voice from the death-bed; and it is full, as such a voice should be, of the tender feeling and the triumphant faith which blend in the Christian's heart. The Address is short. It alludes to the universal and deeply founded sentiment which regards the dead with veneration and affection, and then, by a happy personification, describes the feelings that will be soothed or elevated by communion with "the place of graves,"—as filial reverence, grief, fond affection, and Christian faith and hope shall resort thither and find it "good to be there."

INTELLIGENCE.

ORDINATION AT LYNN, MASS.—Rev. John Pierpont, Jr. of Boston, a member of the class last graduated at the Divinity School in Cambridge, was ordained as Pastor of the Second Congregational Church and Society in Lynn, on Wednesday, October 11, 1843. The Introductory Prayer on this occasion was offered by Rev. Mr. Bartlett of Marblehead; Selections from Scripture were read by Rev. Mr. Coolidge of Boston; the Sermon was preached by Rev. Mr. Stetson of Medford; the Ordaining Prayer was offered by Rev. Dr. Brazer of Salem; the Charge given by Rev. Mr. Pierpont of Boston, father of the young pastor; the Right Hand of Fellowship, by Rev. Mr. Sargent of Boston; the Address to the People, by Rev. Dr. Francis of Cambridge; the Concluding Prayer, by Rev. Mr. Thayer of Beverly.

Mr. Stetson took for his text a part of Matthew iv. 17: "The kingdom of Heaven is at hand;" and chose for his subject—the Reign of God in the world. Four questions were proposed and answered: 1. What is the method of this reign? 2. Is it actually established among men? 3. What are the prospects of its coming? 4. Can we do any thing to hasten its coming? Under the first of these inquiries the preacher unfolded the doctrine of God's presence and agency in all creation, and in every true soul—showing how the reign of God is established when he is recognized in this universality of his being, and becomes the inspiration of earnest and devoted lives; the consequence of which will be, that justice and love will be enthroned over the will and the activity of man. But this dominion, Mr. Stetson contended, was not yet seen either in personal character or in social institutions; and he proceeded to cite proofs of an actual want of reconciliation between the fact of life and the Christian ideal of life. Reviewing some of the phenomena of society, particularly in connexion with Slavery and War, he showed how our present social system is upheld by fraud, suspicion and force; and therefore the reign of God, the kingdom of Heaven, is not yet established. But there are movements and tendencies of the present time which contain much promise. There is a longing and a seeking after a re-construction of society on Divine principles—an awakening of spiritual life both in the church and out of it. The spirit of reform which marks our time is from Heaven; there is in it that which is mightier than human will. In regard to what we can do for the kingdom of God on earth Mr. Stetson spoke, especially, of the freedom which should be allowed to the minister in the selection of his topics

for the pulpit, and in the application of truth to his hearers. He described the character of the true reformer, and pointed out the mission which particularly devolves on the Liberal clergy. He regarded associations as useful, but insisted and relied more on individual conviction and fidelity, on earnest thought, free speech, and strenuous action. The truth must be proclaimed; and when this is done faithfully, the destiny of man will be achieved, the wants of the age and the hope of humanity be fulfilled.

In his Charge Mr. Pierpont founded his remarks upon the fact, that it is the problem of the ministry to bring men to God. The instrument for working this problem is truth—simple truth. The young minister was charged therefore, first, to *live* the truth, that he might be a true and free man; secondly, to let his doctrine be an exact transcript of the truth as it lay in his mind. In the pulpit he must regard the *what* more than the *how*, in his preparation for the pulpit give diligent study to the Scriptures, and in his choice of subjects take those that are interesting to men of the present period. He must speak against popular sins and discuss great moral questions; not hold back the cause of humanity, but espouse every cause of philanthropy.—Mr. Sargent spoke of the meaning of his service, particularly as a pledge of the freedom which would be allowed his friend in the exercise of his office, alluded to the bereavement which had led the society to look to him to supply the place of one they had highly esteemed, and assured him of the personal and professional friendship which he hoped might be long continued on earth.—Dr. Francis urged upon the people the importance of considering their connexion with their minister a vital reality, and exhorted them to be just to him, by avoiding all attempts to impose restrictions upon his spirit or his speech. He counselled them also to cultivate a free interchange of thought with their pastor on religious subjects, to frequent the services of the sanctuary, and to be attentive hearers of the word. He then reminded them of their duties towards one another as members of a religious society, and of what they owed to good morals and Christian truth in the community; and congratulated them upon the re-establishment of the ministry in their pulpit.

ORDINATION AT ROXBURY, MASS.—The Ordination of Rev. Joseph Henry Allen, over the Third Congregational Church and Society in Roxbury, took place on Wednesday, October 18, 1843. We are prevented by unavoidable disappointment from giving at present such an account of the services on this occasion as we hope to obtain for our next number.

ORDINATION AT WATERTOWN, MASS.—Rev. John Weiss, jr., of the class last graduated from the Cambridge Divinity School, was ordained as Pastor of the First Congregational Church and Society in Watertown, on Wednesday, October 25, 1843. The Introductory Prayer was by Rev. Dr. Field of Weston; Selections from the Scriptures, by Rev. Mr. Coolidge of Boston; Sermon, by Rev. Mr. Putnam of Roxbury; Prayer of Ordination, by Rev. Mr. Ripley of Waltham; Charge, by Rev. Mr. Hill of Worcester; Right Hand of Fellowship, by Rev. Mr. Ware of Fall River; Address to the Society, by Rev. Dr. Francis of Cambridge; Concluding Prayer, by Rev. Mr. Stetson of Medford.

Mr. Putnam's text was from Philipians iv. 8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." The discourse turned particularly on the last clause of the verse—"Think on these things." Religious meditation was the subject. After observing that as he had before him but a single purpose, he should use no divisions or subdivisions, he passed directly into the main course of his thought. He wished to prove the necessity and the duty of reflection,—habitual, private, strenuous reflection, and to shew the high place it holds in the process of spiritual renewal and among a man's spiritual attainments. Earnest, patient, solitary, concentrated thought, or thinking, is essential to success everywhere. In all endeavors, except those of brute strength, it is a condition of exalted excellence, as was shown by forcible examples; but in none of the activities of the spirit is this meditation more needful than in the moral and religious culture. Christ went into the wilderness before he began his mission as a Teacher—a lonely and silent wilderness of thought, of secret conflict with inward enemies, and of deep communings with God. It was a period of profoundest significance and interest in his history. Paul withdrew after his conversion into Arabia. He needed such solitude, such meditation. Human nature wants this preparation. We want it. All of us, at some time in our lives, have had some deeply-wrought experience. There have been hours with us of singularly heightened and intense emotion. Why do such glorious stirrings of the heart grow still again and die? We have only to fix them, to hold fast the truth that prompted them, to turn them into strong and steady impulses, in order to be holy men; and this is the problem. It is to be done by secret thought, by prayer and hallowed meditation. Mere repetitions of the excited feelings will not do. Excitement there must be, and ought to be; but it should never end with itself. It should be followed first by reflection, that it may be followed afterwards by action. Emotion, meditation, action,

that is the order, and the chain must not be broken, nor the middle link left out. It is not what is done *for* us that is to save us, but what is done *by* us; not what we get, but what we are. The present is a time of multiplied outward agencies and manifestations. This is well. But there is one condition on which alone they will be effective to any important and lasting purpose. The *inward* activity must correspond with the outward. An age of social helpfulness must be also an age of meditation. Sympathy rouses, but meditation evolves principles. After being much with others, the Christian should be much with himself. After he has spoken, he should be silent. After he has heard, he should think, alone. Else the Church will deteriorate, and no personal righteousness be established. The preacher concluded with some words of congratulation to the Society, and of counsel founded on the truth he had presented.

Mr. Hill charged the candidate in the name of God, of the Savior, of Apostles and martyrs, in the name of his respect for those who had gone before him in the sacred office, for his hearers and for their posterity—to be faithful; to be a good man; to be true to his own mind and heart; to shun the more subtle influences that might betray him, as well as the grosser indulgences; to give himself wholly to his work, and his work among his own people; to fill himself with interest in his labor—the secret of all success; and in his pastoral relations to make every occasion an instrument of religious benefit.—Mr. Ware alluded to early associations and events of youth that gave to his present duty a peculiar interest. Reminding his old companion of mutual friends lately gone from the world, he welcomed him to the hallowed work to which his life was henceforth consecrated, to its solemn difficulties, and its unspeakable satisfactions, to its toils, its joys and its rewards.—Dr. Francis spoke to the people of that appropriate designation of a Christian society which calls it “the temple of God.” It is an institution that is a symbol of divine things. There are duties belonging to it. Its members must not part with their fidelity to themselves. They must pay heed to the word of grace, as a living message, not as an idle tale. They should love the sanctuary, having a better property in it than any pew-property. They must not suffer religion to become a mere parenthesis, an interjection in life, nor their worship to be a respectable show. They are to be a brotherhood for making religion a brotherly and a vital thing. They are to be friends of humanity, and foes to its oppression. They are to be willing to have their sins rebuked *in particular* and not in the abstract only. To their minister they should be faithful, not as to a priest, but as to a man among real men. To the interests of the Church generally, and of their own especially, they are to regard themselves as appointed servants. The Address

concluded with expressions of friendly remembrance and interest towards the speaker's recent charge.

CONVENTION AT PROVIDENCE.—At the close of the Unitarian Convention held at Worcester last October, a Committee was appointed to call a similar meeting at such place as they might judge best the present autumn. In consequence of an invitation extended by the pastors of the Unitarian churches in Providence, R. I., in the name of their people, that city was selected, and notice was accordingly published in our journals. The days appointed for holding the Convention were, Tuesday, Wednesday and Thursday, October 2, 3, and 4, 1843. On the afternoon of the first of these days a large number of the clergy, with a few of the laity from other towns, assembled, and in the evening proceeded to the First Congregational church, where religious services were conducted by Rev. Dr. Dewey of New York. He chose for his text the passage from Psalm cxii. 6: "The righteous shall be had in everlasting remembrance;" and occupied himself exclusively in considering the position and character of the late Dr. Channing. It was an appropriate theme, whether regard be paid to the fact that the discourse was delivered on the anniversary of his death, or to the relation which Dr. Channing sustained to the denomination before which it was preached. Dr. Dewey pronounced the mission of Dr. Channing to have been the same with that of all genius, namely, to portray the ideal of true greatness, or to set before men the true and the Divine in its beauty and majesty. He then examined the forms in which he executed this work,—in his preaching, in his writings, in his personal character, and in his conversation. On each of these points he spoke at length, bringing into view his pulpit exercises, his Essays, his discussions of Slavery, his manners, and the impression which his whole character was suited to make upon those who knew him either personally or through his works. A sermon on such a subject will hardly admit of a dry analysis. We therefore shall not attempt to give any more than this general idea of its method. The congregation was as large as the house would receive, and included many besides those who were interested in the proceedings of the Convention.

On Wednesday morning at 8 o'clock the Convention came together in the very neat and commodious Chapel of the First Congregational Society, and were organized by the choice of Rev. Dr. Parkman of Boston as Moderator, and Rev. Mr. Thompson of Salem, as Scribe. Prayer was offered by the Moderator. Rev. Messrs. Young of Boston, Hill of Worcester, Briggs of Plymouth, Mr. L. G. Pray of Boston, an

Rev. Mr. Osgood of Providence, were appointed a Committee of Business, through whose hands all resolutions should be presented to the Convention. The Committee soon reported five resolutions, embracing subjects proper for consideration and discussion, which we shall give in the order in which they were entertained by the Convention. The last of them was in these words :—

“Resolved, That _____ *be a Committee to fix the time and place of the next meeting of this Convention.”*

This received immediate attention, and the Committee was appointed, with a view to their making an early report. The blank was filled with the names of Rev. Dr. Dewey, and Messrs. Folsom of Haverhill, and Lothrop of Boston.

The first of the resolutions presented by the Business Committee was then taken up, and gave rise to an animated discussion, in which Rev. Messrs. Bellows of New York, Buckingham of Trenton N. Y., Briggs, Dewey, Hill, Folsom, Waterston of Boston, Lothrop, Putnam of Roxbury, Pierpont of Boston, Osgood, Harrington of Providence, and Mr. G. G. Channing of Boston took part. In the course of the morning it was Voted, that Rev. Messrs. Taylor, Thompson, and Cole, of the Christian denomination, who were present, be invited to take seats as members of the Convention. It was also Voted, that each session of the Convention be opened and closed with prayer. At half past 12 o'clock, after prayer by Rev. Mr. Brooks of Newport, the Convention adjourned, without having taken the question upon the resolution before them. Upon invitation of Rev. Mr. Nightingale the members generally proceeded to the house of his father, to partake of a rich display of fruit.

In the afternoon the Convention re-assembled in the Westminster church at 3 o'clock. Prayer was offered by Rev. Mr. Clarke of Uxbridge. The discussion of the morning was continued by Rev. Mr. Buckingham, Mr. James Arnold of New Bedford, Mr. Abiel Chandler of Boston, Rev. Messrs. Osgood, Thompson, Mr. Channing, Rev. Messrs. Stone of Sherburne, Pierpont, Bellows, Nightingale of Athol, and Hill. The resolution was then unanimously adopted in the following words:

“Resolved, That there is an imperious call upon our denomination, for a clear and earnest statement of their distinctive doctrines, and an urgent application of them to practical life.”

The next resolution which the Convention voted to consider was in these words :—

“Resolved, That whereas Divine Providence has removed from the world our beloved brothers, Greenwood and Ware and others, while we sympathise with the grief of their families and deplore our own loss,

we render thanks to Almighty God for the power of their lives and the worth of their memories."

After some remarks by Rev. Dr. Parkman, Messrs. Gannett of Boston, Osgood, and Hall, the resolution was passed by the members of the Convention all rising. The Convention then adjourned, after prayer by Rev. Mr. Hill.

On Wednesday evening religious services were attended in the Westminster church, which was filled. Prayer was offered by Rev. Mr. Gannett, and the sermon was preached by Rev. Mr. Putnam, whose text was taken from 1 Corinthians xv. 58: "Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." He began by saying that he had chosen his theme from a regard to the character of the occasion on which we had this evening met—the Lord's Supper, where all sound of sectarian difference should be avoided. He noticed the connexion of the passage, the force of the Apostle's previous reasoning, and the inference which Paul drew, as indicated in the word, *therefore*; and he thence deduced the truth, that there is an inseparable connexion between faith and practice. Religious principle is indispensable to morality; spiritual truth, spirituality of mind, is essential to right views of life. On such truth the Apostle founds his exhortation to constancy, which the preacher repeated in its application to the circumstances under which character is tried in our own times, and enforced by recurrence to the Apostle's doctrine concerning a future life. The certainty of that future state, its dependence for its character upon the present, and its possible nearness should induce us to maintain Christian fidelity and "abound" in goodness.—At the close of the services in the pulpit the Lord's Supper was celebrated, nearly all those who were present during the former part of the evening remaining either to witness or to participate. The address was made and the prayer offered before the distribution of the bread by Rev. Mr. Lothrop, the address and prayer before the offering of the wine by Rev. Mr. Bellows. The service was concluded just before 10 o'clock.

On Thursday morning the Convention again met in the Chapel in which they had held the session of the previous morning. Some of the brethren had been obliged to return home, but the meeting retained its animated and earnest character. Prayer was offered by Rev. Mr. Angier of Milton. Rev. Mr. Thompson having left the city, Rev. Mr. Lothrop was chosen Scribe. The Convention took up the following resolution:—

"Resolved, That there is pressing need of more united action in our churches, especially among our men."

The discussion upon which was maintained by Rev. Messrs. Hall, Osgood, Putnam, Bellows, Nightingale, Briggs, Folsom, Hill, Buckingham, Lothrop, Parkman, and Gannett. The resolution was then unanimously adopted.

One other resolution offered by the Committee on Wednesday morning remained to be considered. It was in these words:—

“Resolved, That as the spirit of reverence is too little cherished in our land, devotion should have a more prominent place both in public worship and personal culture.”

Which was made the subject of remarks from Rev. Messrs. Osgood and Briggs, Mr. Pray, Rev. Messrs. Thurston, Dewey, and Bellows; and was then unanimously adopted.

The Business Committee offered a resolution which had been prepared by Rev. Mr. Brooks of Newport, in these words:—

“Resolved, That regarding the Christian Church as an organized communion of believers, we are called upon to make new efforts in behalf of its peculiar ordinances.”

Remarks were made by Rev. Messrs. Brooks, Dewey, and Gannett, after which the resolution was passed unanimously.

The Committee appointed to select a place for the next meeting of the Convention not having been able to form a decision, obtained leave to report at some future time, through the proper channels.

Thanks were voted to the families of our Providence friends for the generous hospitality they had shown; to the pastors and churches for the excellent accommodations they had provided for our meetings,—to which Rev. Mr. Hall replied in the expression of thanks to those who had given their attendance at the Convention; and to the organists and choirs who had assisted in the evening services.

Prayer was then offered by Rev. Dr. Parkman, and the Convention was dissolved at a quarter before one o'clock.

We have room only to repeat the opinion of those who were present, that the Convention was in all respects satisfactory and delightful. Nothing occurred to disturb its harmony, and through the whole of the discussions ran a tone of earnest spiritual feeling, which we have never noticed to the same degree in any previous meeting of the kind. More than forty preachers were present, and the discussions were attended by a large number of ladies. We believe that these semi-annual Conventions must do good, and we wish the same spirit which was exhibited at Providence may preside over our May meetings in Boston.

* * * Several Notices and Articles of Intelligence, some of which are in type, we are obliged to omit for want of room.

THE
MONTHLY MISCELLANY.

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DECEMBER, 1843.

NO. 4.

CHARGE TO A YOUNG MINISTER.*

WE meet you here to-night, Sir, as friends and brothers in the common cause of our holy faith. We have no official authority to impose commands upon you. Nor can we confer any such authority upon you to impose commands upon others. And yet what authority so high as that of the true ministers of Christ? To them are given the keys of the kingdom of Heaven. Whatsoever they shall bind on earth shall be bound in heaven; and whatsoever they shall loose on earth shall be loosed in heaven. But their authority stands not in the office which they hold; but in the truth which holds them. The minister of Christ is the child of truth; "born not of blood, nor of the will of the flesh, nor of the will of man, but of God." And such a minister rests not upon his certificate of ordination; he does not go about to establish a succession of gifts coming through more than five thousand generations from the Apostle Peter to himself; his appeal is to the truth, and his speech and his life are "in demonstration of the spirit and with power." My brother, we pray that you may be such a minister; one of that God-ordained priesthood, who are daily bearing to the altars of philanthropy and piety truthful, benevolent and holy

* Delivered at the Ordination of Mr. Frederic Huidekoper, Oct. 13, 1843, by Rev. G. W. Hosmer.

lives. Need I say where that priesthood may be found? No one sect can claim it; in the highest sense, it is a *Catholic Priesthood*. It embraces men of the most diverse creeds. Fenelon and Jeremy Taylor, George Fox and John Wesley, and Robert Hall and Edwards and Channing and Tuckerman, all these, are of one noble brotherhood,—God's elect! What so desirable as to be enrolled in such a fellowship? Not as a Catholic or a Protestant, not as a Baptist or Methodist, Trinitarian or Unitarian, but as a minister of truth.

My brother, we gladly believe that you come up to this house of prayer to-night, in earnest to devote your life to the ministry of reconciliation. According to the spirit with which you enter upon your work will be the fruit of your labors. I should waste time and words were I to specify the duties of your life. Be thoroughly earnest, and they will rise to your mind, each in its due season; and you will be moved as by instinct to the best ways and means of performing them. The earnest minister never labors in vain. The wise ones of this world may think he is spending his strength for naught, and faithless time-servers may cry out upon his imprudences; but the work to which he puts his hand will move onward.

By earnestness, I do not mean a superficial effervescence of spirit that bursts forth into hot haste, and violence, and noise: but an *intensity* of spiritual life, growing out of deep conviction of religious truth, a clear perception of its importance, and a full faith that not one tittle of it can fail to be realized. This earnestness is the child of wisdom, and it becomes the parent of power. It loosens every talent a minister possesses and forces him to break away from all his selfish hopes and fears, and pour the whole current of his energies into the execution of his work. The earnest pastor will never be trifling and worldly in his visits to his flock: and the earnest preacher will most surely find his way to the hearts of his hearers.

First then I charge you, to be an *earnest* minister of the Gospel. Nothing is so much wanted in our profession as earnestness. We want learning; we want a knowledge of human nature; we want polish of style, and the graces of eloquence; but we want true earnestness of soul more than all. There are ministers whose minds are ponderous bodies of divinity, and others who are accom-

plished pulpit orators, who are really doing less for the salvation of man than some half-educated men among us, whose souls are wrought up to the highest pitch of earnestness. Many ministers are not earnest in their work. Not that they are intentionally false, and willingly heartless and hollow ; but their spirit dies under the repetition of words and forms. They become automatic.

I am aware that this counsel to be earnest may seem to you quite unnecessary. You *are* earnest ; you have surveyed the field of your labors, and your heart swells with fresh emotion. It may seem strange to you at this hour that any Christian minister can be otherwise than earnest. And so it might seem strange to *any* inexperienced man. True indeed, what excitements to earnestness there are in the offices of the minister ! As we look around us, we see partial and false life in great variety. Refined sensualism, which the world perversely enough calls good living, and avarice, and fashionable frivolity, and heinous sin, are all withholding men from the true enjoyment of this life, and what is unspeakably worse, preventing due preparation for future states of being. Life, as thousands use it, is a poor miserable experiment for happiness ; and fear and doubt cloud the visions of the future. God's love and care for us are not recognised ; his gifts are perverted ; and multitudes of those who were created in the image of their Maker, and invited to lay hold upon glory, honor and immortality, are preparing themselves for the tribulation and anguish of remorse. Multitudes of God's children have turned away from the face and favor of their Father, and are unconscious of what loss they sustain. And it is the minister's office to go in Christ's stead and strive to bring these wanderers to themselves, and lead them back to their Father. It is his office to rouse the dormant spirit, and give vigor to the pulsations of the inner life ; to open the eyes of the blind and help them to see those precipices, upon the very brinks of which they are walking, and thence to escape, and go up to heavenly places. Having the New Testament in his hands, containing the life and teachings of Jesus and his Apostles, the minister is thoroughly furnished to his work. And indeed it would seem that he could not but be earnest ;—fellow-men to be saved from ignorance, error, and sin ; and the power of God in the truths of the Gospel committed to him, with which he may help them to secure their salva-

tion ! And yet the fact, the want of earnestness in the Christian ministry, stares us in the face.

We fail to be earnest in our work for two reasons. First, we partake of the spiritual blindness that has smitten this money-making age. Spirit that is out of sight is out of mind. Religious truths are mystic abstractions, say the wise ones of this world. Thoughts and affections cannot be turned into gold ; conscience cannot give meat and drink to the appetites ; and therefore men bear about their souls as travellers carry life-preservers, not for present use, but for mortal emergencies. All men talk about spirit and immortality ; but few live as though they believed either to be of any present value. Christian ministers are tainted with the prevailing materialism. They become reconciled to a life in *sense*. Their faith in spirit and immortality ceases to be practical. Their conceptions of spiritual life are vague. It is so with many of us ; and when we meet a really living soul, a true man, who is obedient to the heavenly vision and daily walks with God, we are surprised to see how blind and unconscious we have been. Another reason that we fail to be earnest in our ministry is, that we have not faith in the power of truth to regenerate the sensual man, and work radical changes in society. Some think there is no need of such changes being wrought ; they are almost satisfied with the world as it is. And others, who see the need of regeneration in the mass of society, sit with their hands folded, because they have no faith that they can do any thing but repeat the pulsations of their old life. They vaguely talk about waiting for providential interpositions to arrest the sins and follies of men ; they would cast themselves upon the stream of mighty destinies, to *float* along ; and meantime make no earnest effort to open new veins in the mines of truth, or even to apply to the hearts of men the quickening principles that lie plain in sight in every book of the New Testament.

And now, my brother, that your earnestness in the ministry may not fail, I charge you to withstand the influences of an outside life. Plant yourself upon the great facts, that men have souls, and that they were made to be virtuous and happy. Place those facts before you until they are as quickly and distinctly recognised as any visible fact of the exterior life. And again I charge you, to cherish faith in the power of truth to regenerate the spirit and

reform society. Already truth has done much. The truth as it is in Jesus has wrought great changes; and if its ministers labor with deep earnestness, it will advance to new victories.

We deal with things invisible. We must be spirit-seers. We must feel, and strive to make others feel, that we all have entered upon eternity. Time is one of its successive periods. This life is its introductory scene. *Now* we are sowing seed; and "whatsoever a man soweth that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption; he that soweth to the spirit shall of the spirit reap life everlasting." Take these *old* truths and others which the Scriptures declare,—truths of God, of the spirit, of immortality and retribution, which have become stale by unfeeling repetition,—and make them *new* to all who shall hear you. In the most familiar texts and spiritual facts of the New Testament there are oceans of life-giving power, which thousands have not yet discovered. Draw up those life-waters to refresh the souls of those around you.

God has blessed you with powers and opportunities to add to the world's true wealth; go into the deep mines of spirit, by those paths which the teachings of Christ indicate, and bring forth the pure gold, and scatter it far and wide along these valleys and over all these hills, that the hungry may be fed and the sick made whole. Bring forth treasures both new and old. But waste not your life in search of novelty. The best new things come out of the heart of the old. Originality comes not so much from wandering far, as from digging deep.

My brother, the memories of solemn events come up here to-night, like messengers from God, to charge you. Death is making sad vacancies in the portion of the Lord's vineyard which is assigned to our care. The laborers are few, and the best are falling just at this season when the fields are all white for the harvest. We had ceased to regret our loss of Channing and Greenwood; and now the melancholy tidings come that Ware too has gone and left us. And as such men depart, what is to become of the Lord's vineyard? Who shall assume the responsibilities which they so faithfully bore? My brother, these responsibilities must fall upon us whom those fathers have instructed. *We* must feed the hungry, and clothe the naked; give sight to the blind, and wholeness to the

sick. Yes, we who are left must go forth with the greater earnestness—in thought, in love, in prayer, to reconcile men to God. Those departing fathers bend their kindly regards upon us, and they seem to say :—‘ Be faithful unto death ; fear not, only believe, and ye “ can do all things through Christ who strengtheneth ” you.’

THE ASSOCIATION THEORY.

AMONG the devices in which the restless spirit and the diseased philanthropy that characterise our times present themselves to our notice, a new mode of social life is daily attracting more and more attention. It is the principle of Association—the living in communities which are governed by compacts of their own making, as far as they are governed at all, and where terms of entire equality as regards the members are carried out as far as possible, in honor and privilege, in labor and its rewards. The system is attracting much attention ; it has in several places been carried into practical operation, though not long enough any where to establish its issues. The system is looked to hopefully by some as a refuge and a cure for many of the most pressing evils of society. Several good reasons concur in making it an appropriate subject for religious consideration. It professes to be based upon the broad and holy foundation of the Christian law of love ; it involves some of the most sacred interests of man, and the relations which connect human beings together in the closest ties ; it resists, by aggressive attacks and by open contumely, many of the existing institutions and usages of the social state ; and finally, it promises to do more than any other device towards placing human beings in their true posture as brethren to each other and children of God. For these reasons it becomes a proper matter for religious examination. It should be treated seriously, if at all. Under the broad covering of this new social principle, as the fullest phase of philanthropy, pulpits and their occupants have been attacked. We leave to those who feel aggrieved the labor of defence, and desire only to throw the calm and fair light of truth upon this new device.

We call it a *new* device ; but it is new only as we call anything which is new to us, or to our generation. For the principle

is far from being new to the world. With various modifications answering to different times, races and regions, this taking refuge in associated communities, to gain new advantages and to avoid certain evils of the social state, is a device well known in human history. Just previously to the era of the Savior's birth such communities existed in Egypt. The old monasteries and convents and other religious establishments of Christian Europe embraced more or less of the modern principles of the Association theory. Sir Thomas More, a distinguished Christian statesman, wishing to exhibit in all their error and folly some of the social institutions and civil usages in England more than three centuries ago, by way of satire upon them wrote a most interesting book of fancy, in which he described an imaginary Island, just discovered, as governed with great perfection by laws and politics of his own invention. He called the Island *Utopia*, which means, literally, *no place*. That was indeed the secret; the work was wholly of the imagination, as was the place it described, and all the perfect laws and beautiful customs came from the author's fertile brain richly stored with beautiful images, and from his heart warmed by gentle Christian sympathies. Still, many of the bewitching theories which the advocates of associated communities hope to realise may be found in his book, while there are many other beauties there which have not yet been admired. Again, this principle of an associated community, where society might be organised on strictly Christian legislation, has been long in practice among the Moravians or United Brethren. Their first Christian commonwealth, or community, was formed more than a century since in Bohemia, and several societies proceeding from this now exist over Europe and in this country. Again the Shakers, insisting in their turn upon the old Roman Catholic doctrine of celibacy, have formed similar associations. Thus has the principle on which the modern theories of an associated community rest appeared from time to time in practice. It is familiar to legislators, to philanthropists and to scholars. Of course from time to time new peculiarities are adopted into the general principle. It certainly has secured for itself a place among the theories which may be entertained by men of sound mind and of pure purposes. It is a theory among other theories, mingling delusions with realities, and interesting many enough to

give a labor to their lives and a hope to their hearts. It has its advocates among the good, and if it be more of an error than of a truth, the good will be its victims.

But what is this principle of Association, what is its justification, and at what does it aim? Let us answer these questions, and then apply to the subject as we best may the lessons of experience and of religious wisdom.

The theory which is aimed after in all the plans offered for an associated community on Christian principles, the theory of them all, justifies itself by holding up the enormous sum of social evils and alleging a remedy. The sum of all social evils :—this is indeed a fearful vision to look upon with a steadfast eye, and there are but few whom its sincere contemplation does not rouse to an exciting effort to do something to redeem its horrors. The *sum* of all social evils is the disease which the advocates in general of association allege that they can mitigate. As among them are individuals of very different taste, character, condition and culture, individuals dwell especially upon one or another evil which enters into that great sum. To one, civil government, with its taxes, its requisitions, its oaths, its penalties, its executions, its weapons of war, is a heavy and intolerable grievance. To another, the inequalities of social life, the different scale of remunerating different kinds of labor, the unjust prejudices and partialities which destroy good fellowship, seem to be the obstacles in the way of the happiness of the multitude. Then again, the strivings of the rich and the poor, the contrast between the blazing show and the cheering comforts of wealth and the hard, chill penury of the destitute, the distinctions of caste and fashion founded in and leading to favoritism and gross injustice, these are the chief evils which existing social usages appear to some to foster. And then, there are those who put mental and moral cultivation above all other things to be desired in this world, and as they would diffuse the advantage of them to all alike, they complain that as things now are this cannot be done. Such are some of the particular grievances which different individuals will single out with stress from the sum of all social evils. They see palaces and hovels in a city—slaves and masters in a republic. They see the rich culprit received with bows and honors, and the forsaken child of poverty educated in prisons for small offences,

and hung upon the gallows for a great offence. They see society training and then despising its victims. They see justice perverted by bribes, and oppression triumphing over the ignorant. They witness the increase of luxury and of crime, the night turned into day, and the day into night. They know that thousands pass through the world finding it a wilderness of thorns and briars, leading a wholly unprofitable existence, bearing many burdens which God has not imposed, meeting discomfitures and annoyances, treasuring up regrets for their old age, and feeling a sense of exquisite relief when told that they are dying. Behold of what the sum of social evils consists when put into some of its details.

A remedy must be sought after. All of us who are worthy to live are seeking after a remedy, and are putting one or another remedy on trial, as far as we are doing anything that is profitable, or just, or kind. The advocate of an associated community offers his; it is this which we are examining. Its theories are beautiful, its promises are alluring. And let us say at once, that as Christians we differ not from him as regards this awful sum of social evils or its particulars. It is neither right nor wise, neither possible nor expedient to conceal them. They may nevertheless be exaggerated, and what is worse, bad passions may be mingled in the exposure of them. It is the aim of the Association theory to remove them and all their particulars, by Christian law and policy, or at least by the legislation of philanthropy. It is proposed that in one large habitation or in several united habitations there should be gathered a number of men, women and children, sufficient to produce among themselves all the necessities of life, and to do for each other all the services which all their moral, intellectual, physical, social and religious natures require. Domestic privacy is to be held sacred as far as will not conflict with this essential object of mutual, common help in all things. The members are to be employed in different ways according to their capacities and proper preferences, but all are to work together, that all employments may be alike honored, as now they are not; for while we say we are all workers, we do judge each other according to the materials with which we work,—so that the selling by the barrel makes a merchant, and the selling by the pound makes a huckster, and the one is a gentleman, and the other is not. And again, in the community all are to receive equal payment for

equal time employed, and by the law of love all diversities in talent and skill, which the Creator for his purposes has seen fit to allow, good men for their purposes are to rectify and to harmonize. Fines and penalties are to be wholly set aside, but trials and censures are to be retained—the judges and the juries being common men and held accountable. The principle is to be maintained and acted upon, that crime is only a form which ignorance assumes, or at worst, a fruit which ignorance bears, and only that kind of punishment which will instruct the criminal is to be allowed. Each man and woman—for the sexes are to stand in all things upon an equal footing—is to be considered a competent religious teacher, and is to have the ears of all who will listen. The despised African is to share the home of the white race, for God has made of one blood all that dwell on the earth. Human beings are to be trained by love and ruled by justice through their lives, and when they shall exchange time for eternity they shall meet as brethren.

Now let us ask how this theory appears in the light of sober experience and of religious wisdom. We are to view it only as a means suggested for attaining an end which all will desire. As to the excellence of that end—the redress of all social evils in their sum and their particulars, by Christian legislation and by the law of love—there can be no variance of opinion among Christians. We are discussing the fitness of the means now offered, namely, of associated communities for attaining that end.

The first thought which presents itself to us as we examine this theory of a community is, that it charges upon social institutions and usages evils which are not of necessity inherent in them, and from which the living in a community as proposed would by no means be a sufficient security. Suppose the civilized world continues its existing usages—rewarding differently different kinds of labor, in honor preferring one to another, with its rich and poor, its learned and ignorant; it does not follow that oppression and wretchedness and pride and starvation must necessarily accompany such usages. There are kind and pure and holy men among the rich, and as a general rule they have labored and suffered, and do labor and suffer, in proportion to their wealth. Because they have more than others, it does not follow that they must of necessity be unfeeling and hard-hearted. Again, there are poor persons who

are happy, contented and virtuous in their lot, without feeling that any social institutions oppress them. The crying evils of society are in no sense its unavoidable evils, evils for the cure of which we must have recourse to life in a community.

Again, life in a community and according to the principles of Association would not be secure against the annoyances, inequalities and injustice connected with present institutions. There would need to be law, and therefore force of some kind. Parties there would be, with no arbitration. Rivalries, conflicting wishes, conflicts and feuds, embarrassments and revolutions would arise, and a little strife would cause a general confusion. Friendships and partialities would be cherished; there would be preferences and antipathies.

Now, if these assertions are correct, our social evils may be remedied in society as it now exists, as well as guarded against in a community.

For the second thought which the Association theory suggests is, that it involves the danger of other forms or of larger amounts of social evils, than existing usages now foster. There are idlers and unprofitable laborers enough all around us, some rich specimens of easy repose every where; but the place of all others in which to look for the full perfection of the faculties of indolence would be a community, where the time employed or wasted, rather than the amount of work done, should entitle all to the same share in all privileges. Life in a community is intended to be an equalising of differences, but with its equal distributions and immunities it would necessarily be often a bounty upon indolence. The community might be a refuge for misfortune—a home for the blighted, but it would be a field for those who reap where they have not sowed, and gather what they have not strewed. And forced companionships are fruitful in annoyances; the bringing into close union of those who can have no common sympathies always breeds a disgust of life. A community of large size would be the place of all others where this misfortune would be fully realised. There are processes and odors and disagreeable matters, connected with various works of toil, which are endurable only by those who perform them and undesirable to all others. Life in a community too would be a check upon many enterprises; it would be unfavorable to inde-

pendence, and energy of character ; exalted talents would find but an insufficient sphere for their exercise, and a tame mediocrity would be the most favorable condition of its members. Life in a community would likewise offer temptations to the worst forms of immorality, with facilities and concealments. Let the theory be put in practice on a large scale any where, and a fair representation of all classes of society be gathered in a community, and though none might starve, the majority, we may reasonably expect, would be ill at ease, discontent and unhappiness would abound, and all who could have it would sigh for the shadow of their own private roofs.

A third suggestion which a wise view of this Association theory calls up before the mind is this ;—the theory stands in direct opposition to that present social system, which, faulty as it may be, has been recommended to all civilized nations by accumulated experience and long trial. The civilized world has fallen into this track—or rather we should say—the civilized world has chosen this system, part by part, has tried it long, and having witnessed in some attempted communities a greater or less departure from it, the civilized world has continued to abide by its own as the best. We say not that ours is the best system possible ; far from it : but we are confident that it is the groundwork, the basis, upon which, without removing the foundation, coming generations are to build, and to make whatever improvements their changing circumstances and fuller experiences shall suggest. Now the Association theory would destroy all this. Treading upon air, and making shapes out of mist, and dealing with poetic visions as if they were bread and lodging and clothing and machinery, forgetting that spirits are covered over with flesh and blood, and suspending the scales of justice without a beam or a strong pivot to hold them, they would turn every thing into chaos at sunset, that they may look next morning upon a fair world of their own. It cannot be wise thus to defy the experience of ages, nor will any such moonbeam sentimentalism be safe for flesh and blood. For what do this long experience of the world and the trial of its present social system teach us ? They teach us several good lessons which are utterly set at nought in the Association theory. Let us just state two of these lessons.

The first distinct and undeniable lesson of long experience is, that personal interest, his own individual profit, is the best basis of man's labor for himself, it is the spur under which he will do the most work ; and that love, pity, sympathy—not compulsion—is the best motive of all his sacrifices for others, is the spur under which he will do the most good for others. We never do so well for others as we do for ourselves ; and we do the highest good for others when we do it of our own free love, not because they have claims upon us. How marvellously perfect, how transparently clear, on this and on all other subjects is Christian morality. We never can depart from that inspired law, even to a hand's breadth, without going wrong. "Every man shall bear his own burdens ;" that is his labor—his work—his toil—his daily occupation—his individual interest. "Bear ye one another's burdens ;" that is our sympathy—our love for those who are toiling and suffering for themselves, as we are. We must obey the former injunction before we can heed the latter ; we must work for ourselves before we can have to give to him that needeth.

Now take a fair representation of all classes of society, and bring them together in a community ; let the labor of some make up for the indolence or the weakness of others, by the operation of a forced system, not as now by deeds of charity and by the punishment of laziness ; give the system a trial—as opposed to our own present system ; and mark the result. Can the result be other than this, that labor will fail, and love will die ? The theory begins with bearing others' burdens instead of our own ; and the practical operation of it will be, that some have been employed in heaping burdens upon others who have bowed to receive them, and forced labor has killed the ability for willing love. So says the trial of experience.

Again, experience has taught—and the Association theory scorns this lesson too—that there is a certain degree of proximity to each other within which human beings may be brought with great advantage, but that if that just degree is exceeded dangers and annoyances of every sort will follow. It is best for each family of human beings to have a home of its own, and to meet with other families according to mutual assent as to terms and times. There are sacred privacies which must not be intruded upon. The build-

ing of house-walls in place of tent-curtains marked the first stage in the virtues and joys of domestic life ; to bring back the curtains again, will be the first step in a return to barbarism. An individual soul must have its lonely, musing hours, its place of refuge ; and a family must have its castle, be it only of sun-dried mud.

One other thought will the application of the lessons of experience and wisdom to this Association theory suggest. The theory, so far as it is all practicable, is nothing more nor less than an application of Christian principles to the social system. That this system must be entirely changed from its present basis to admit of the application of those Christian principles, we do not believe. Christianity supposes and it allows—indeed it teaches solemn duties in express reference to—the distinctions which exists in society, and such distinctions can never be done away. He that has much is likely to have more ; he that has little is in danger of losing even that. Such distinctions are sanctioned in the Christian system. Such as the distinction between the rich and poor :—“ The poor ye have always with you :” “ charge those that are rich in this world that they be not high-minded.” Christianity recognizes a difference in capacities and talents, and consequently a difference in means and in advantages among men. Now in our existing social system all Christian duties and virtues are practicable, and so far as the projected theory is merely visionary and unsound, it will be difficult to apply to it Christian principles. There are charities and institutions and other means now in use by which to apply Christian principles to our present system ; and difficult as it is to urge men as they are to apply them, it will be more difficult to overturn every thing, and then to apply them to a new system. G. E. E.

TO THE MISSISSIPPI.

THE river begins now to assert its name—‘ Father of Waters’. By its frequent bends and sweeps, it forms a series of noble lakes and seas. The woods of the distant shores rise majestically in terraces, formed by the successive underminings and sinkings of the

banks, which look over each other in silent and solemn grandeur down on the expanse of waters. They appear as smooth and regular as if trimmed by the hand of art. And so they were—the art of the great Architect—the great *Jardinier* (if I may say so without irreverence) of the universe.

Extract from Ms. Journal.

Majestic stream! along thy banks,
 In silent, stately, solemn ranks,
 The forests stand, and seem with pride
 To gaze upon thy mighty tide;
 As when, in olden classic time,
 Beneath a soft, blue Grecian clime,
 Bent o'er the stage, in breathless awe,
 Crowds thrilled and trembled, as they saw
 Sweep by the pomp of human life,
 The sounding flood of passion's strife,
 And the great stream of history
 Glide on before the musing eye.
 There, row on row, the gazers rise;
 Above, look down the arching skies;
 O'er all those gathered multitudes
 Such deep and voiceful silence broods,
 Methinks one mighty heart I hear
 Beat high with hope, or quake with fear:—
 E'en so yon groves and forests seem
 Spectators of this rushing stream.
 In sweeping, circling ranks they rise,
 Beneath the blue, o'er-arching skies;
 They crowd around and forward lean,
 As eager to behold the scene.
 Aye, these, to see, 'neath heaven's blue dome,
 Great nature's spectacle, have come,
 To see, proud river! sparkling wide,
 The long procession of thy tide,
 To stand and gaze, and feel with thee
 All thy unuttered ecstasy.
 It seems as if a heart did thrill
 Within yon forests, deep and still,
 So soft and ghost-like is the sound
 That stirs their solitudes profound.

CHRISTMAS DAY.

ONE of the great festivals of the Christian Church is celebrated towards the close of this month. All Christendom then joins together, in its different nations, with its different creeds and forms, to honor the anniversary of the birth of the common Saviour. There is something grateful to the imagination, in finding such a point of union between ourselves and the remotest believers; in knowing that we are engaged with fellow-worshippers all over the earth, in commemorating the same auspicious event. With what various ceremonies is the same meaning expressed! In what various languages is the same praise repeated! Before the altars of the Romish and the Greek Communion, and from the liturgies of the Reformed, in some of the plain churches of the Puritans, and in the cathedrals of that proud Hierarchy which drove them beyond the seas, the angelic song at the nativity is remembered with equal gratitude,—“peace on earth, good will to men, glory to God in the highest!” Under roofs that can be decked but with evergreens, the spoil from leafless woods, the only remains of nature’s beauty abroad at this wintry season, and under the skies of softer climates, where is perpetual verdure, the coming is announced of “that true light which lighteth every man that cometh into the world.”

We have thought it would not be uninteresting, nor useless, to offer an historical account of the observance of Christmas day. The mind naturally takes pleasure in going back to the origin of sacred and venerable usages. We shall endeavor to show how and when the practice of celebrating the birthday of our Lord was introduced into the Church; and to disclose afterwards the grounds on which the twenty-fifth of December came to be designated as that day.

First, how and when was the practice of celebrating the birthday of our Lord introduced into the Church? There were in the beginning but two festivals, the Passover and Pentecost. The earliest Christians, who were converted from among the Jews, observed these annually, not only in memory of those events on which they had been instituted among their countrymen, but because Jesus Christ had as it were consecrated them anew; the

first by his resurrection from the dead, and the second by the sending down of the holy spirit on his disciples. The converts from among the Gentiles observed them also, but only for the latter of these reasons. With respect to the birth of the Saviour, as they did not know precisely the day, or the month, or even the year of that event, they set apart no season for its commemoration. It seems probable that the Evangelists themselves were unacquainted with these dates, for they do not specify what they were in either case; and Luke can only say, that Jesus was "about thirty years of age" at the time of his baptism. At the end of the second and the beginning of the third century, there was no information on the point in question; at least no sure way of ascertaining it. For one of the most eminent and learned Fathers* of that period tells us, that they who had endeavored by curious research to fix the day of the Nativity had arrived at different conclusions; that some referred it to the 19th of April, and others to the 20th of May. He himself adopts neither of them, but leaves the subject as involved in hopeless uncertainty. In Egypt and in the East the festival of the Nativity was celebrated very early, though it is not known exactly how early; it was however on the 6th of January, and long continued to be so, although it is impossible for us to determine on what grounds. There is no certain evidence that it was celebrated at Rome on the day of our present anniversary before the middle of the fourth century. Julius I., who was at that time Pope, determined it to the 25th of December. This, however, was only for his own Church at first and for the western churches. Those of the East retained their own customs for about twenty-five years longer, when the Roman method acquired the preference, and was introduced successively at Antioch and Constantinople, partly through the influence of an eloquent Bishop,† who presided over each of those great dioceses in turn.

In the fourth century, then, of our era, we are to place the first introduction of this anniversary and its triumphant establishment in most parts of the Christian world. In most parts, is all that we can affirm, for it was probably not adopted at Jerusalem till about seventy years after the death of the Pontiff who appointed it; and

* Clemens Alex. *Strom.* I. 340. † Chrysostom.

the 6th of January was maintained in its stead by the African churches so late as the sixth century.

It becomes a curious subject of inquiry therefore, what circumstances led to the selection of the day which is now every where observed. It is evident that no new light had been suddenly thrown through that obscurity, in which the exact time of our Lord's birth had been hidden for three hundred years. No ancient and authentic record had been just drawn out from the ruins of the Jewish institutions and the poor remnants of their annals, to determine that time. No plausible traditions could have led to it, for it was too late even for them. No established usage was in favor of this computation of it, for the little and uncertain usage that there was rather opposed it. It might be rash to speak confidently on a subject on which perfect certainty cannot be attained; but the mention of a few facts will make it appear extremely probable, that the winter solstice was selected for the festival of the Nativity, because the sun at that point begins to return to our hemisphere, bringing with him a gradually increasing length of the daylight,—adding to it, it may be, only a single minute, but that minute the promise of summer time.

The ancient nations saw with uneasiness that king, that divinity, as they styled the sun, receding from them farther and farther, rising later to his task and retiring earlier from it like a giant wearied in his course, and leaving the night to encroach by insensible degrees on his dominion. And when he stopped in that fearful retreat, when he directed towards them again his beneficent way, they marked that period with festival and rejoicing. This was the case among them all, from Italy to China. The winter solstice was a season of religious pomp. In Egypt and Persia they then celebrated the birth of the solar deity under different names; and at Rome there were ceremonies instituted in honor of the sun. The day devoted to these ceremonies was the 25th of December. Not that the winter solstice falls precisely on that day; but in the observance of public solemnities men are not usually anxious after exact calculations; besides that it was difficult in the present instance to arrive at them. The fact however is not to be controverted, that since the time of Julius Cæsar that day was decreed to be the civil and religious solstice of the Roman Empire. What

could be more natural then, than that the Bishop of Christian Rome should seize on so obvious, so remarkable an analogy ; that he should think it worthy of the Divine providence, to send to us the light of his salvation at the very time when it was returning over us the natural sun ? It seemed admirable, that while the Pagans were exulting in the approach of the king of the year, the Christians should be hailing a spiritual Prince and Saviour ; while the Pagans were paying homage to a mere orb suspended in the sky, kindled by its Maker's breath, and if he please to be turned into darkness, they should be pouring out their thankfulness for " the day-spring from on high ?" There is something indeed beautiful in this analogy, which has been fondly dwelt upon by many writers from that age to our own. A Christian poet, who lived at the close of the fourth century, uses language so remarkable as this with respect to it :—

" Why is it that the sun
Comes back from the goal he won ?
Is it that Christ's young ray
Fulfils the track of day ?"

The same eloquent Bishop, whom we have mentioned already as chiefly instrumental in extending the observance of this day into the Eastern provinces of the Empire, thus writes :—" You speak of the birth of the Invincible. Who is this Invincible, if not our Lord ? You call it the birth of the sun ; it is he who is the true sun." In the middle of the fifth century we find the Roman Pontiff, Leo the Great, cautioning the faithful against listening to those who represented this venerable festival as being hallowed not so much on account of the birth of Christ, as on account of the return or annual birth of that great luminary ; and it is remarkable, that he should have been obliged to forbid the turning of the face towards the East in prayer, on the morning of Christmas day. It is likely therefore that there were believers, who even then assigned the same motive for the choice of this particular day, which has just been represented as the most probable.

And it was a laudable motive. Far be it from us to fasten it as a reproach on the ancient Church. It did well to appoint a particular season for praising God, that he had sent his Son Jesus Christ into the world for its moral and religious illumination. And since there were no means of ascertaining that season, it judged wisely

to select for its representative the one which had most to recommend it for that purpose. Here it found such an one, already separated as holy in the customs and feelings of the people ; and why should it not avail itself of the advantage, especially when the transition was so easy and so happy from the objects of the one to the more glorious objects of the other ? In saying this we are not sanctioning one of its frauds ; we are commending rather an expression and provision of its piety. As it did not demolish the splendid temples of Heathen devotion, but converted them to its own use, and threw them open to the pure air, and made them sanctuaries for the faith, and dedicated them to the One Living and True, why should it not in like manner convert and baptize anew an ordinance of mistaken worship ; and teach men to look from "the tabernacle of the sun" to the throne of its Maker, from the changeable beams of transient days to the immortal "ray of the Father's brightness ?"

We may add, that we ourselves lose nothing by ascribing such an origin to the date of this high day in Christendom. It is of no consequence to us at what point in the circle of the months, according to Jewish or Roman or any other computation, our Master was born. How does it concern our faith, or hope, or any thing but an idle fancy, on which of those flying portions of time that soon make up a year the child of an humble parentage but a divine fame was laid in a manger at Bethlehem ? We only want to commemorate in company the event itself ; to have a common centre, round which the reflections and sympathies of his disciples may gather together ; to be able to stop once in the annual revolution of every sun, and say, 'This is the season when the birth of Jesus is the subject of thanksgiving in the world that he came to save.' Now the eyes of all his followers, however widely they may be scattered from each other, are turned towards his first appearing, and there is but one feeling among them. We know that we are engaged with an innumerable band in blessing the advent of the one who came for the many ; and that the voice of our ascriptions is mixed with the chorus of the ransomed earth. Now the high and the low look back together on the poor and helpless circumstances, out of which was revealed the glory of the Lord. Now the learned and the ignorant remember the gifts of the wise

men of the East, laid before an infant who was to grow up superior to their best philosophy, though a stranger to it all. Now they who are made as one by the imperfections and burthens of mortality recount the vision of "a multitude of the heavenly host," and the praises and the benedictions of immortal tongues. We can desire no more than such associations and assurances as these. They would not have their effect increased, if we could know the very instant at which each event was transacted. But are they not greatly heightened by the analogy just described,—by the comparison of those Pagan observances with our own, which have taken their place? We are reminded that the coming of Christ into our part of the moral world resembles the return of the sun towards our part of the natural world. To tell in what various respects the resemblance holds, might seem too fanciful, and would at best be only to repeat what has been often repeated before. But still we cannot avoid being impressed with it. The Gospel is everywhere presented to us as light; like that, glorious in its course, genial in its influence, and the medium through which all objects are truly discerned. God himself is light; and the Author of our faith and the Revealer of his counsels is predicted by the last of the Prophets as "the Sun of righteousness, with healing in his wings." It will be well for us to rejoice that it is up over the nations, and that it shall continue to go forth with still an earlier rising and a more ardent strength. No change of seasons shall ever carry it away into a wintry feebleness. No power shall check its progress. No eye shall witness its failing glories. Conquering and yet to conquer shall its course be, till that vision of the Apocalypse shall be fulfilled,—"there was no more night."

It may be of little consequence whether we observe this Christmas-tide or not; whether we join with so many of our brother-believers in ancient and present times, or hold fast to our Puritan peculiarity. But oh! that "the day-spring," which it undertakes to commemorate, may rise on our understandings in wisdom, on our convictions in faith, on our dispositions in obedience, on our affections in charity,—dispersing the shadows and thick mists that hang over the prospect of death, and guiding our feet into the way of peace.

N. L. F.

STUDY OF THE SCRIPTURES.

A SERMON, BY REV. CHARLES T. BROOKS.

2 KINGS, xxii. 8, 10, 11. And Hilkiab the priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiab gave the book to Shaphan, and he read it. * * * And Shaphan the scribe shewed the king, saying, Hilkiab the priest hath delivered me a book. And Shaphan read it before the king. And it came to pass when the king had heard the words of the book of the law, that he rent his clothes.

THIS is a very singular passage in the Jewish history, and one which does not easily admit of a satisfactory, or at least decisive explanation. It may be presumed that few readers of the Scriptures, excepting theological students and men specially curious in their biblical inquiries, have ever examined it. It is however worthy of examination, and cannot, it seems to me, be studied without suggesting, even to us at this late day, some profitable and practical reflections.

It seems, that in the eighteenth year of his reign and the twenty-sixth year of his age, the good king Josiah, who (according to the simple and venerable phraseology of the sacred narrative) "did that which was right in the sight of the Lord"—unlike his predecessors for the previous fifty years, who had done "that which was evil in the sight of the Lord"—this pious young monarch sent Shaphan the scribe of the temple to the high priest Hilkiab, with directions to make an estimate of the amount of monies which had been contributed from time to time into the temple-treasury, and deliver over the same to the overseers and committee of repairs, that they might immediately hire carpenters, masons, and so forth, to repair the breaches in the temple, which had probably been made during the reign of his ungodly predecessors. The money was paid into the hands of the overseers of the public works, and the repairs went on. But Hilkiab the priest, as he was searching the various possible places of deposit to glean all the tribute-money that might lie hidden in nook or corner, lighted upon what would seem to have been to him and all concerned, (strange enough to say !) a very unexpected curios-

ity; and what was it? Nothing more nor less than the book of the Law—the civil and religious statutes of the realm. The priest handed the book to the scribe, the scribe read it over first by himself, and then carried the volume in, and read it aloud to the king. And when the king heard its contents, he rent his robes in testimony of his terror and amazement.

Now whence arose all this surprise and agitation? How came so simple and slight a circumstance as the discovery of a copy of the national laws to produce such a sensation? Was not the book of the Law a familiar sight, at least to priest and scribe and king? Were not the words of the Law as familiar to their eyes and ears as household words? Had they not been written and re-written upon stone—read and re-read before all the congregation of Israel with the women and the little ones? Were they not written on every phylactery, and upon the door-posts and gates of the houses? Had not Moses said, “Thou shalt teach them diligently unto thy children, and shalt talk of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes?” Had not Joshua said, “This book of the Law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayst observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success?” What then was there in or about this book that wrought the mind of king Josiah to such a pitch of holy amazement and alarm?

Was this, perhaps, that original draught of the Law which had been made by the hand of Moses himself seven hundred years before, and been deposited according to the account in Deuteronomy:—“And it came to pass when Moses had made an end of writing the words of this Law in a book, until they were finished, that Moses commanded the Levites which bare the ark of the covenant of the Lord, saying, Take this book of the Law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.” Was it then, perhaps, the venerable original in the handwriting of their ancient lawgiver and mediator, which having been for centuries lost by the carelessness of some heathenish king of Judah out of its proper place in

the temple, was now for the first time brought out of dust and obscurity into the light of day ? It seems singular indeed on such a supposition, that we find no mention, in the Chronicles of the previous administrations, of the ark and the Law having been lost, and that too, when Moses had commanded that once in every seven years, at the feast of Tabernacles, this book should be brought out and read publicly in the hearing of all Israel. We do not, it is true, on the other hand, meet with *any* mention of the original book of the Law, or of any one particular book of the Law consecrated to the purposes of the temple. But here is one found, which we naturally infer from the language had for a long time been lost. "I have found," says the priest, "the book of the Law in the house of the Lord." The priest indeed himself, so far as appears from the narrative, expresses no astonishment, nor special interest in the discovery, but simply states the fact and transfers the volume to the scribe. But the scribe sits down and reads it. Had he then never read the Law of the Lord, of the nation's supreme King, the book of the statutes of the Jewish theocracy—had even the scribe never read it before ? Or did the fact of the familiar precepts and promises and blessings and curses coming in this aged and reverend dress give them a new meaning to his eyes and a new power over his heart ? And then, too, the king himself,—had he never read the statutes of the kingdom which he governed as vicegerent of the King of kings ; and that too, when it is said expressly that he "walked in all the way of David his father ?" He must have been familiar with the Law of Moses, the Law by which he governed ; though he had not indeed learned any great respect for it from his father's example. It seems incredible that he should not have been perfectly familiar with the existence and the general contents at least of the Law of the realm of Judah. And yet can we suppose, that the mere fact of his holding in his hands, or fancying that he held, the original copy of the book of the Law gave its words such a tremendous accession of power as is implied by his sending his ministers with the message, "Go ye, inquire of the Lord for me and for the people and for all Judah, concerning the words of this book that is found : for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book to do according unto all that is written therein ?"

I cannot conceive, however, of any other at all probable way of explaining the matter than the supposition, that this venerable, perhaps dusty and decrepit volume, coming out of its hiding-place, like a thing of intelligence and consciousness, like a prophet in rags, spoke to the pious king with the voice of Moses himself out of the darkness of the tomb of ages, with the very voice of Jehovah out of the holiest of holies, out of the hiding-places of his terrible majesty, giving a new and supernatural meaning and authority and power to words which, familiar as they were to every Jew, had been for centuries so palpably slighted and violated by the Jewish kings and people. And what an impression must have been produced when, as is recorded in the chapter following that of our text, "the king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests and the prophets and all the people both small and great; and he read in their ears all the words of the book of the covenant which was found in the house of the Lord. And the king stood by a pillar and made a covenant before the Lord, to walk after the Lord and to keep his commandments and his testimonies and his statutes, with all their heart and all their soul, to perform the words of this covenant, that were written in this book: and all the people stood to the covenant." No comparison can give anything like an adequate idea of the sensation which was probably created in the breast of the young Jewish monarch and in the congregation of the people, when that ancient book of the Law came forth, like a prophet of vengeance, out of imprisonment, obscurity and oblivion, to reason of righteousness, temperance and judgment to come upon the chosen people of the Lord.

The narrative upon which we have been commenting suggests many reflections, upon which it may be wholesome for us as subjects of the new dispensation, as receivers of the Christian revelation, soberly to dwell. If I have rightly interpreted this remarkable narrative, it was the very familiarity of the sacred book in the minds of the people, contrasted with the general disregard and forgetfulness of its solemn and awful predictions, which gave the discovered copy of it such a mighty hold of all hearts. But, does not the case stand with us very much as it did with the Jews? To us the New Testament is emphatically the book of the Law.

It is the law of life and the revelation of immortality. But the Christian statute-book is to many even of nominal Christians but a dry and musty record, and its words are as idle tales, so far as regards any serious and connected study of their meaning, belief in their divinity, or appreciation and application of them to the conscience and the life. Could the scales of habit, the films which familiarity engenders, only fall from our mental vision, as they do in some moments of unearthly impression almost fall off, what a flood of new light, what a tide of startling, overwhelming conviction would these time-hallowed, and to us time-worn, Scriptures pour upon our minds ! Could we only take the volume into our own hands and read it with our own eyes, the veil no longer on our hearts—the thick, blinding and smothering veil of formality, of fear, of fashion, of conscious sin,—how should we prize every sacred word as a fresh and real communication of the living God to our hearts ! Common as it is in all hands, thrown about and thrown aside as it is, like a commodity with which the market is overstocked, cheap as it is and cheaply as it is regarded, how dear would it then be to us, how precious in our sight ! Not less precious than if we possessed the only copy in existence ; not less precious than if this solitary copy of ours had been dug up out of the ruins of Herculaneum ; scarcely less precious than the hard-bought and painfully preserved parchment of the holy word which the old martyr carried in his bosom, as he went forth from his dungeon to fight with beasts in a Pagan amphitheatre.

The Bible now is so cheap and common, that we but feebly appreciate its value. We carelessly persuade ourselves that because it is for every body, because its precepts and promises and warnings are addressed to all men in general, they are not addressed to us in particular. We imagine it addressing an abstraction called man, and not us individual children of men. How little study of Scripture there is amongst us ! I care not how often it is *read*, nor how much of it is lodged in the memory. It cannot indeed be studied without having been first read or heard. But it may be heard, it may be read day after day, hour after hour, chapter upon chapter, without being *studied* in the least. By study I do not mean the poring of the eye over a printed page, or the

committing of verses to memory ; but I mean the determined application and concentration of the mind, of the thinking and reasoning powers, of the conscience and the heart and the whole soul, with all its faculties and affections. I mean a searching of the Scriptures, a survey of the connexion of passage with passage and book with book, an examination of those curious circumstantial sidelights of evidence which one part throws upon another—the undesigned coincidences, and all the internal features by which the Bible attests its Divine origin. I do not say that the Scriptures are little read, but I do venture to say that they are studied very little indeed.

We want faith to make us students and lovers of the Bible. I refer here to no mere notional and nominal thing, no unintelligible and mystical sensation, but I speak of the plain principle of faith in the existence of our own souls, and a consciousness of the cry, so seldom heard, which our nature is nevertheless constantly from its deepest recesses sending up, for truth and regeneration. The Scriptures are not studied, because they are not believed, or believed worthy of study ; and they are not believed, because they are not studied ; and again they are not studied, because our own nature is not studied, because its deepest cravings and necessities are unheeded. My friends, if we ever expect religious truth to be what it should be, what God meant it to be, what we know we really want it to be—something more than an empty name, something more than a fleeting notion—we must *study* it. We may quarrel with the word *study* as we will, and flatter or compassionate ourselves that we are too old or too busy to study, but we must do what is meant by studying, or religious truth will be to us little better than a dream. Nothing short of study, serious and independent study, will make the truth ours, part and parcel of our souls, the breath of our spiritual life, the controlling, impelling, inspiring motive of our daily conduct. We must break away from the trammels of sect and system, break through the bondage of a dead letter. We must let Scripture explain and illustrate itself. We must compare and infer. We must go to the Scriptures with freedom, freshness, and at the same time, indeed, reverence. We must look at them with a warm, yet rational and natural interest. The study of the Scripture does not, or should not, mean the mere

examination of Scripture texts. He is not a true and thorough student of Scripture, who merely asks what doctrine is taught here or there, and proposes still the same question whether he is attending to the most fervently poetical passages or the most purely argumentative. The Bible is written in different strains. It is now historical, now hortatory, now poetical, and now didactic and doctrinal. Each part must be read in a spirit corresponding to that in which it was written. The canting and constrained tone of voice in which we used to learn to read the Bible in the schools, as if all that is found under the sacred covers—the sublimest revelation, and the most common-place suggestion—were equally note-worthy, corresponds very well to the tone of *mind* in which it is often read, the dull, vague, indiscriminate feeling of something between respect and dread with which it is coldly and distantly regarded. Verily “the letter killeth;” the spirit only, the spirit of liberty, maketh alive. Only the free, not the frigid soul can rightly reverence the sacred Scriptures. But we stand before them or sit under them as if there were some magic power in the time-hallowed words to plant the truth in our hearts without any earnest effort on our part to master their meaning or to realize their truth.

Any one who has no better evidence of the inspiration of the Scriptures, than that his parents or his priest have drilled and perhaps frightened him into the belief, (as is the case with so many,) may indeed whenever he sees the volume experience a certain emotion of dread, but that emotion will pass away without awakening any desire to explore the holy volume and apply its treasures to the information of the understanding and the improvement of the heart. How many, who *seem* to believe every word in the Bible to be divinely and specially inspired, exercise but a blind and barren faith on the subject; and take for granted, that because the words are God’s, they must not be read and understood as words are in other and ordinary cases—they must not be interpreted on the ordinary principles of interpreting human language, but verse after verse must be read as if each verse contained a separate article of faith, and as if any one who presumed to modify the meaning of one passage by light from another were making himself wise above what is written and exalting reason at the expense of revelation.

We need more study of the Scriptures—a more general and a more genuine study. Here and there is one curious in history, who regards the Scriptures with interest as rare relics of long buried ages, who looks upon them with wonder and reverence as monuments of events more memorable and momentous than the records of the world can show. Here and there a philosopher, who searches the sacred volume for the rich treasures of truth and wisdom which are contained in its pages. Here and there a poet, who apprehends and appreciates in the Scriptures a beauty and a sublimity which profane poetry in its loftiest flights, its boldest strokes, its purest breathings has never equalled, hardly approached. But the Christian professes to see in the records of his faith beauty, sublimity, wisdom and truth; indeed, more—a revelation from Heaven—a message of love from a Father to each of his human children—a character which was given for him to imitate—a revelation of life and immortality for his instruction,—precepts, promises and warnings for his personal improvement and edification. He sees and acknowledges there, in short, a testament, an expression of the last will of his Master and the eternal will of his Maker respecting him. And now what kind of an interest do many Christians take in the book which contains the grounds of their faith and the foundations of their hope? How many there are, who having been accustomed to see the Scriptures used and hear them appealed to as if they were a mere magazine for religious warfare, have been tempted into the delusion of believing that such a character belongs to the Scriptures; and having neither time nor taste for this petty warfare, think themselves more than justified in leaving the Bible a prey in the carnal and unclean hands of men, who go to it not for wisdom, but for weapons of war. “These things ought not so to be,” says one from whom I might largely quote: “I ask why, when the future lawyer is studying Blackstone and Littleton; the future physician, Hippocrates and Sydenham; the future economist, Smith and Malthus; the future statesman, Locke and Sidney; each that he may prepare himself for filling a reputable station in the present world; why the future immortal is not at the same time studying the two testaments of God, in order to prepare for the world to come, in which every one of us hath a more valuable stake?”

My friends, if books had tongues, what a loud cry of complaint would rise from this book to Heaven, and pierce to every soul; complaint, not more against its open foes, than against many of its pretended and self-considered friends! What good book has been so maltreated as this best of books? How many living and winged words of a prophet's daring imagination have been seized and pinioned down into flat, dead dogmas, in some catechism or confession of faith! Just as if the astronomer should presume to drag down the sun from heaven and every star, and exhibit them in his puny panorama of the solar system, even so in the hands of theologians and sectarians has the sun of the Gospel been shorn of its beams, and the brightest stars in the sky of Scripture truth been dragged down to take their places as fixtures in creeds and systems of doctrine.

Yes, if this book had a voice, methinks it might well cry, 'Deliver me from my friends!' The Bible comes into the world as the great educator of the human race. It comes not to train the memory and task the ingenuity merely, which has too generally been the use made of it, but it comes to educate the whole man—heart, mind, soul and strength—for the duties of life and the enjoyments of immortality. The Bible was sent not to crush, but to quicken the human intellect; to expand, not to narrow and degrade its affections and aspirations. It comes to man not as a tyrant, but as a servant, a counsellor, a comforter and a guide. It was sent not to bar and bind the freedom of the soul, but to awaken and increase and secure it. But the perversions of ages have made men either afraid or ashamed to draw near enough to this celestial messenger of truth and beauty and righteousness to discern the real features of his countenance and hear immediately his veritable voice. They must gaze afar off, and talk with him through some human mediator, and take passively for granted what some third party, some man or body of men, insists that the great teacher declares. And this superstitious fear of mere human authority has so long repelled men from the idea of really looking into the Scriptures for themselves, that what they have not dared to do they come at last not to love to do.

Then, too, consider what may be well called a *stereotype* misrepresentation of the word of God. I refer to the mode in which the Bible

is divided into chapter and verse. There is little doubt that multitudes imagine that these portions into which the bread of life is, so to speak, crumbled up, fell immediately, like manna, from heaven, instead of having been the arbitrary work of uninspired men. One of our most eminent statesmen once said, in discussing a certain proposed plan of interpreting the Constitution of the United States, "What would become of our Constitution, if such a principle were once admitted? It should not be called a Constitution. It would not be a Constitution. Call it rather a collection of topics for everlasting controversy, heads of debate for a disputatious people." And what, I ask, has the Bible been made, by many in all ages, but this very thing — a collection of topics and texts for everlasting controversy, heads of debate for disputatious sects?

But, brethren, to conclude in the noble language of the writer already quoted, "let me now drop this strain of censure which the honor of the Bible has forced me to maintain, against my better liking, and speak persuasively in your ears, for a nobler and more enlarged perception of the truth. Pour ye out your whole undivided heart before the command of God. Give your enlarged spirit to the communion of his word. Be free, be disentangled. Let it teach; let it reprove; let it correct; let it instruct in righteousness. Let it elevate you with its wonderful delineations of the secrets of the Divine nature, and of the future destinies of the human race, higher than the loftiest poetry; and let it carry you deeper, with its pictures of our present and future wretchedness, than the most pathetic sentiments ever penned by the novelist; and let it take affection captive, by its pictures of Divine mercy and forgiveness, more than the sweetest eloquence. Let it transport you with indignation at that with which it is indignant, and take you with passion where it is impassioned. When it blames, be ye blamed; when it exhorts, be ye exhorted; when it argues, by its arguments be ye convinced. Be free to take all its moods, and catch all its inspirations. Then shall you become instinct with all Christian feeling, and pregnant with all holy fruits, 'thoroughly furnished unto all good works.' "*"

* Edward Irving.

OBEYING THE TRUTH;

THE REAL OBSTACLES TO IT TO BE FOUND IN OURSELVES.

"Obeying the truth;"—the phrase is one of the most comprehensive and significant designations of Christian duty. It describes well the action of an honestly religious mind. It refers directly to that great element in a true Christian's character—obedience. It brings out plainly one of the laws of his spiritual being and spiritual welfare—the law of subjection to a Power superior to himself, an authority above his control. There is such a Power resting over us and moving within us. We feel it at every point. We are conscious of its presence in every struggle of our souls. In our desires, reaching beyond our ability to satisfy them; in our fears, looking towards something we cannot master and dare not meet; in our affections, which will not be content with ourselves, nor on the earth, nor this side Heaven; in our sorrows, which we cannot bear alone, nor interpret by the wisdom of our mortality; in all these, and every where, we feel ourselves touched by an influence mightier than we are, and upheld in arms compared with whose strength ours are powerless. It is the spirit of our God, the spirit of all truth, that governs us. It does not bear us down, but lifts us ever upward. It does not crush nor confine one inward energy; but it does what we most need to have done,—calls every such energy forth, directs it, and puts into our breasts the courage and the determination to be perfect men, perfect men in Christ Jesus.

Now of such a power it is rightly said, that we should obey it. So far as we can discern its guidance, so far as we can know what it would do with us, and whither it would lead us, so far its sway over us is to be absolute. We cannot appeal from it. We cannot evade it. We must not wilfully misconstrue it, nor try to make its requisitions to be what they are not. With manly resolution we are to study it, to understand it, and ennoble ourselves by living in harmony with it. Otherwise, our religion is a name without a meaning. Otherwise, there is no sense of dependence in human nature, prompting it to look upward to the helping heavens. Otherwise, religious obligation is an imposition, a terror of the imagination.

When we speak of "obeying the truth," we mean a specific thing. We speak of a condition of the soul, rather than of any single exertion, or class of exertions. To this condition there are many names given, and "obedience to the truth" is one of the loftiest. In another form of expression, it is the filial service of our Maker; for God is truth. When holiness, righteousness, heavenly-mindedness are the objects for which we live, we live for him. We stand in awe of their eternal sacredness, as we do of his majesty. It is to these that we should be devoted, and that in no vague and merely general way. As we would be possessed with it and saved by it, we are to have a clear and living perception of what the truth is, and what it is to us. We are to know whether it is an abstraction dwelling in far-off and mystic regions, or a reality to be experienced personally in our individual hearts, and to be manifested, in a thousand beautiful and noble forms, in our daily lives; whether it is a still pool reserved somewhere in the universe for occasional use, or a swelling deep embosoming us and sending quickening impulses and bright revelations in upon the constant currents of our emotions and thoughts. To obey the truth is not to follow the windings of any speculative opinion, though that is no insignificant labor. It is not to support or to extend any sect in distinction from another, though one may much better deserve extension than the rest. It is not to espouse the cause and be enlisted among the followers of any founder of a system, whether the system embrace less or more of wisdom. It is to acknowledge the Author of the religious nature. It is to adhere conscientiously and unquestioningly to principles that cannot be gainsayed. It is to revere so profoundly the law, that by virtue only can we be all that we were destined to be, as to leave no variance between virtue itself and our purposes. It is to walk with God, loving his pleasure, doing his will, rejoicing in his presence. It is to be holy, striving after perfection.

Such obedience to what is true, spiritually and unchangeably true, and to the Being who is truth, scatters away, how swiftly! the falsities that creep, if we are careless, so continually upon our characters. But then there are foes to this obedience. There are obstacles to it, and we are exceedingly prone to look for them without us sooner than within us. It seems sometimes as if the

common world's whole teaching were expressly adapted to make us either to be what we ought not to be, or else to seem to be other than we are. We have faith indeed that it is not really so,—that there are nobler instructions and a deeper discipline in human life than this. But the false world so keeps itself on the surface of the genuine and the natural, false persons so thrust themselves in our way, false customs so draw us into their circle, that the lessons of insincerity become easier to be learned than the lessons of simplicity. The artificial overlays the natural, which is deeper. The vanity that would exalt self and make it pass for more than it is worth, with the desire to gratify that foolish passion in others, causes us virtually to disown our better selves. Then there is a falsehood to our destiny, a lying to our consciences and a treachery to the high objects of our being, that is as bad as falsehood to our fellows. It is the very substance of sin, and out of its secret and terrific grasps loyalty to truth alone can deliver us. The selfish man is false. The sensual, the frivolous, the indolent, the undevout, the worldly-minded are not true. For it was forever ordained, that it is by uprightness and purity, self-consecration and faith, that the soul shall attain its full freedom, activity and power, its happiness, expansion and salvation. From these falsities, robbing us daily of our very life, obedience to truth gives us release. The appeal urging us to it, therefore, is fraught with the kindling motives and exalted hopes and firm, supporting promises of the Christian religion.

We have thus seen that we owe an allegiance, and to what a Sovereign we owe it, and what obstructions hinder us in paying the dutiful fealty. Let us not deny that there is a capability, on our part, of rendering this obedience, up to the point of the Christian demand. We are bidden to love, to venerate, to serve the truth; to worship its Eternal Creator and Source. Shall we say, then, that we cannot be enraptured by its beauty, and won to its gentle authority; that we cannot feel the reverence and offer the worship? But "the Father" does not so mock his feeble children. The Giver of the command has measured all the faculties of his offspring, and has not over-tasked their powers. He has provided the instrumentalities too,—Christ, and nature, and his own paternal providence. Truth never demands a service that truth will not

accept. There is neither piety nor sense in that injurious self-abasement which, while it depreciates the workmanship, defames the Author.

Yes : the glorious incentives to the religious life are every where about us ; the real obstructions are all within us,—within us, to be trampled down and overpassed. The motives are ever pressing with mighty force upon the open breast. The inducements are spread, in merciful profusion and with their earnest entreaties, around our path. They stand, in fair multitudes, calling us to righteousness and peace and joy and God. It is the blindness creeping upon our sight, not from the outlying world, but from the darkness and disease within, that hides them. The reasons for entering on that ever-ascending journey that shall change us from earthliness to glory, and translate us from the corruptible to incorruption, are not subtle and recondite, but clear and piercing and defined. The moral sense fulfils with faithfulness its holy office. Conscience is sleepless at her solemn vigils. Goodness reveals itself, to every unclosed spiritual eye, in the enchanting loveliness of a daughter of the skies ; she beckons us to her immortal company, and animates us to fight our way through trouble and through toil for the honor that shall be revealed. God waits for, and welcomes ; he pleads with, and he pardons us. Jesus teaches divinely, lives divinely, and in the presence of all ages that have come after him goes calmly to Calvary and dies for the world. Let us not so insult, then, the majesty and the mercy of Heaven, let us not so doubt the first convictions of our souls, let us not so distrust the spiritual forces that encircle us, let us not so be infidel to the commonest events of human life, as to say or to feel that there are no high arguments for righteous exertion, not light enough shed on the way we are to travel through, not voices enough inviting us to everlasting life. Rather, in the deep solicitude of seeking minds, longing to be clothed upon with the Divine image, and ashamed that we have refused so long to wear it, ashamed that in the narrow circle of bewildering interests here we have forgotten the inheritance that is above us and is to be ours hereafter, rather let us say with salutary sorrow, ‘ Who hath hindered us ? ’

There are most unworthy attempts to throw off the stern rebuke that silent hours bring home, for the valor that has been suffered to

grow cool, the weakness that has allowed purity to be sullied, the ambition that has been impatient of innocent gains, the avarice that has plunged deeply into perilous hazards, the hatred and passion that blot out the lineaments of the angel with the ugly likeness of the brute. We ascribe these terrible surrenders to evil to some agency from abroad. But we sophisticate, when we do so against the purest reason. We hinder ourselves in our work by refusing to see that it must be commenced and pursued and perfected with our own hearts, strengthened by God. If a man is successfully resisted in his endeavors after well-doing, it is because a yielding whisper has been uttered from him, telling of his readiness to waver. If base thoughts have made their dwelling-place within him and shut out the holier, it is because the sacred avenues of his mind were left open to their insidious approach. If bad desires visit him, morning and evening, in solitude and in the crowd, intruding with polluting footprints into his spirit's sanctuary, it is because they have not been beaten down and thrust back by the mightier arm of virtue. It must stand eternally true, that no exterior influence has hindered him in his righteous advancement, except there was a consenting to it in the spirit of his mind.

Do we assert, therefore, that there is no power in temptation, no sorcery in wicked men's example? We admit that there is an awful power, and a most distracting sorcery. But we maintain that the power is never absolute, be the tempter's form as winning or as imposing as it may. The temptation is the occasion *by which we choose* to err. It lies with us, to be independent and unharmed if we will. Place yourself amidst eager solicitations to dishonesty; and if there be weakness at the moral centre of your being, if there be not rectitude there, not the love of God and veneration for the right, then you are at that temptation's mercy; and it will have no mercy. But if there be fixed and lofty principle enthroned in its rightful seat, you will not feel that your honor has been assailed; you will hardly know that an enemy has confronted you. No: thank Heaven, the strength of sin is not invincible. If it gains the mastery, it gains it in a warfare in which we are more than its equals; in which God is our helper and the hope of immortality our inspiration. It subdues us to the slavery of error, because a free obedience to truth was not our choice.

F. D. H.

NOTICES OF RECENT PUBLICATIONS.

ENDEAVORS AFTER THE CHRISTIAN LIFE. *A Volume of Discourses.* By James Martineau. London: J. Green, 1843. pp. 348, 12mo.

These discourses form part of an extensive plan ; and may be considered not so much a separate work, as an introduction to a complete treatise on the Christian character and life. They have no connexion with each other, except as they may have a common tendency to promote holy living. Their object is to awaken the Christian spirit, rather than to describe the perfect Christian life ; and while they inculcate specific duties and warn against specific sins, their leading design is to excite and strengthen the devout spirit that will lead us always to perform *all* duties. The sanctification of the affections and the consecration of the whole man to God must precede the most faithful and efficient performance of individual duties. A just regard to God must furnish the inducement to our activity. "From the love of man we do not necessarily rise into the love of God ; but from any true love of God we inevitably descend into the love of man—his child, his image, the object of his benediction, and the sharer of his immortality."

The manner in which these discourses are composed is very unequal. In some the author seems to have kept carefully in sight the fact, that he was a public speaker as well as a writer ; and to have labored as much for rhetorical effect as for logical accuracy. An ungenerous critic might say he walked on stilts. In others, the style is remarkable for its beautiful repose, reminding us of the subdued and chastened eloquence of the late Dr. Greenwood.

We recommend the volume to our readers as the production of an enlightened Christian mind, full of earnestness and power and love of souls. It was composed because the author had something to say on the highest subjects of human thought, because his heart overflows with sympathy for the ills of man, and because he has felt for himself the blessedness of laboring for their removal. He

is an enthusiast ; but an intelligent one, who does not expect to remove social evils by the application of any fine-spun political system, but by awakening in each individual heart some mighty emotion, that shall lead to the reformation of that individual life. It is by private repentance, by personal activity, by faith in God, by the hope of heaven through a Redeemer, that man is to be regenerated, and his social condition ameliorated while the Divine kingdom is set up in his soul. The reform that all good men desire is not to be sought in new institutions and laws, or in any new modelling of society, but in individual fidelity to the demands of conscience, and in the conquest of the world within, which will then send forth healing influences to the evils of the world without. Every real and permanent reform is personal and moral, beginning at the centre, and working out towards the circumference.

The discourses on the Kingdom of God within us, on Great Principles and Small Duties, on Immortality and the Great Year of Providence, are particularly interesting and instructive. We are glad to learn that the volume will soon be re-published among us. Its author is already favorably known to many in this country by his previous writings, especially by the part he took, and with so much ability sustained, in "the Liverpool controversy;" and we trust that this, by bringing him nearer to American readers, will be a means of brightening the chain of friendship between us and our British brethren.

A CENTENNIAL DISCOURSE *delivered to the First Congregational Church and Society in Leominster, September 24, 1843 : it being the completion of a century since the organization of said church. With an Appendix. By Rufus P. Stebbins, Minister of the First Congregational Society in Leominster.* Boston : Little & Brown. pp. 112, 8vo.

Of the various parts of this Discourse the most interesting and instructive will be found in the history it exhibits of the privations and sacrifices of the founders of the church of Leominster and of the labors and persecution of its first minister. Of both these the

author presents a vivid picture. We who sit down in churches not like those of our fathers that admitted freely all the winds of heaven, and who unite in services of scarcely half the length of those which were attended in the former days, are but inadequate judges of the hardships and exposures, amidst which our fathers faithfully maintained the order of God's house and reverently listened to the protracted ritual of the sanctuary. It could be wished, that a portion of the same reverence and patient waiting for the word might be the inheritance of their children.

The ministry of Mr. Rogers, the first minister of Leominster, has already furnished some ample materials to our ecclesiastical historians. He was a lineal, and, as his history proves, a worthy descendant of the illustrious martyr whose name he bore. For his rejection of some of the distinguishing tenets of Calvinism he was suspended, and afterwards dismissed from his ministry, by the votes of a Council, a majority of whom were well known to entertain the same views with those of their persecuted brother. We cordially unite with the author of this Discourse in the indignant censure he passes upon such selfish and unworthy conduct.

Of the succeeding ministries of the Church of Leominster up to that of its present pastor nothing is recorded which seems worthy of special remark, or which might not have occurred under any succession of ministries elsewhere. Partly, we suppose, from the meagreness of his materials, and the want of topics of wider interest, Mr. Stebbins enters at some length into details touching the building, the choice of pews, and the "seatings" of the first meetinghouse, which would, we think, have found a more appropriate place in the Appendix than in the Discourse itself. After reviewing the history of the church to the present time, Mr. Stebbins adds several paragraphs upon "the value of our religious institutions, and some of the difficulties which attend them and a minister's labors, which are peculiar to this period, and which a people can do much to remove or modify." These paragraphs are written with unusual vigor, and contain timely counsel. The whole Discourse shows diligent preparation and faithful execution.

A copious Appendix is affixed, containing several valuable documents which they who are curious in the early history of our Congregational churches will read with pleasure. Among these is the

first Covenant adopted by the church of Leominster upon its organization, on the day on which Mr. Rogers was ordained. It is an admirable document, both for its freedom from points of doubtful disputation, and for the prominence given throughout to the personal and social virtues of the Christian character. It adds another proof to the many which might be adduced, that "the Covenants of our oldest churches contained only a general confession of belief in the Divine origin of our religion, the sufficiency of Scripture as a rule of faith and practice, and a promise to support a Christian profession by a Christian life." We quote here the words of Dr. Bancroft, than whom no authority upon such points can be higher, and who in his instructive Discourse upon the completion of a fifty years' ministry has shown, by reference to the Covenants of the first churches in Boston, Salem, and others of the eldest date, that "they did not embrace the peculiarities, which since that period have been the cause of dispute and division among the disciples of a common Master."

A DISCOURSE *on the Character and Writings of Rev. William Ellery Channing, D. D.* By Orville Dewey, Pastor of the Church of the Messiah in New York. New York: 1843. pp. 48, 8vo.

WHEN we heard this discourse, while there were portions that thrilled us as we are seldom thrilled, there was something, or the want of something, that made the whole impression incomplete; there was a kind of disappointment. But we have read the discourse, and that feeling no longer remains. Besides the passages which stir one's soul, as those on Napoleon, on Slavery, and on Dr. Channing's peculiar power as a preacher, there is an analysis of his more private and inward life, that separates this sketch from all the others that have been made. Especially in regard to the *conversation* of that great man, Dr. Dewey shows a distinction and power which many have felt, but which few could describe so well. There is a peculiar interest also, from the position and different opinions which the writer held when he first knew and heard Dr. Channing:—

"I shall never forget the effect upon me, of the first sermon I ever heard from him. Shall I confess too, that holding then a faith somewhat different from his, I listened to him with a certain degree of distrust and prejudice? These barriers however soon gave way; and such was the effect of the simple and heart-touching truths and tones which fell from his lips, that it would have been a relief to me to have bowed my head and to have wept without restraint throughout the whole service. And yet I did not weep; for there was something in that impression too solemn and deep for tears."

What a beautiful testimony to both! The discourse is indeed a delightful tribute from one high nature to another. The spirit that pervades it affects us more than its power. We are glad, that at this distance of time an image which has been growing brighter, not fainter, since the earthly presence was withdrawn, should be renewed and brightened yet more, by one who was admitted to peculiar privileges of intimacy and communion, with peculiar powers of description. And if the discourse needed any apology or appropriateness, it was found in the recurring "anniversary Sunday" of the death of Dr. Channing, on which it was first delivered in the writer's own pulpit; and it was repeated before the Convention at Providence on the precise anniversary of that event.

COMMEMORATIVE DISCOURSE *delivered in the First Independent Church of Baltimore, Sept. 17, 1843, on the occasion of the Decease of the Rev. F. W. P. Greenwood, D. D.* By George W. Burnap, Baltimore. pp. 16, 8vo.

A peculiar reason for the delivery and publication of this Discourse existed in the fact, that Dr. Greenwood was for a time a resident and a preacher in Baltimore, and was, personally, extensively known and most highly esteemed in that city. Mr. Burnap has performed his task gracefully, and with truth to the subject. He speaks first of the naturalness of the feeling that prompts such tributes of memorial to good men, and commends the practice as wise. The events of Dr. Greenwood's history are briefly sketched;

some analysis of his intellectual and moral traits, and of his character as a minister, is intermingled with these details; and calm, unexaggerated expressions are appropriately chosen, to recall his singular worth. At the close, a passage is devoted to the refutation of an absurd impression, which we are surprised to learn has been extensively spread, that "as death drew near, Dr. Greenwood manifested a disposition to return to the dogmas and discipline of the Catholic Church." Mr. Burnap takes the occasion to show that in one sense, and that "the highest and best sense of the term," every Liberal Christian is a true Catholic.

A DISCOURSE *preached before the Second Church and Society in Boston, in commemoration of the Life and Character of their former Pastor, Rev. Henry Ware, jr. D. D.; on Sunday, Oct. 1, 1843. By their Minister, Chandler Robbins. With an Appendix.* Boston: James Munroe & Co. 1843. pp. 70, 8vo.

A SERMON, *occasioned by the Death of the Rev. Henry Ware, jr. D. D.; preached in Bulfinch Street Church, October 1, 1843. By Frederick T. Gray, Minister of that Church.* Boston: James Munroe & Co. 1843. pp. 16, 8vo.

It was especially proper that the minister of the Second Church should deliver the discourse commemorative of the life and character of the late Dr. Ware. Mr. Robbins has performed this service in a manner that has excited in us unqualified satisfaction. As a sketch of Mr. Ware's life, it is as complete as was consistent with the necessary limits of a public performance, and although the character is made to appear through the events which were in fact its expression, rather than exhibited in "a minute and elaborate analysis," the principles of that character are so clearly presented in their connexion with these events, that the Discourse becomes a eulogy—the more impressive from its manifest justice. Mr. Robbins was naturally led to trace the history of his predecessor's

connexion with the Second Church with the most minuteness, and there in the delivery closed the first part of his Discourse. He then speaks more briefly of Dr. Ware's life at Cambridge, and of his subsequent residence at Framingham, and after describing with singular beauty the nature of his last illness, draws a portrait of his character, every line of which is discriminating and just; and concludes with words of consolation addressed to the near mourners, in which he has followed a custom that formerly prevailed in the New England pulpit, but which we think modern taste has very properly rejected.—The Appendix to this Discourse contains documents and notes of much interest. The pamphlet is all that we could desire, till the appearance of the Memoir which we are glad to learn will be prepared by one altogether fitted to execute so important and delicate a work.

Mr. Gray's Sermon offers a rapid review of the principal traits in the character of one, who through the *genuineness* of his character left a similar impression on all hearts. He speaks particularly of Mr. Ware's humility, benevolence, and faith, and by the tone of feeling which he discovers shows not only how just was his appreciation of these qualities, but how fervent was his admiration of the character in which they were combined. A paragraph at the close of the sermon notices very impressively "the inroads death has of late made in the ministry."

COMMUNION WITH THE UNSEEN. *A Discourse delivered in the First Congregational Unitarian Church, Sunday, Oct. 1, 1843. By William H. Furness, Pastor. Printed by request. Philadelphia. 1843. pp. 16, 8vo.*

Mr. Furness, like many of his brethren, could not but notice in his pulpit the work of death in our denomination, especially in the extinction of those three lights which had shone so luminously among us. On the anniversary of the departure of the brightest of those lights, he was called by their recent removal to speak of Greenwood and Ware in connexion with Channing, and of each of

these he speaks with a sincere and full reverence. The body of his Discourse expresses the thoughts which these events had suggested to his own mind. He considers the effect which Christianity produces in its action as a regenerating principle, when it awakens the spiritual nature to a consciousness of its own capacities, wants and relations, and brings man from the servitude of sense to the recognition of invisible realities, at the same time opening to him the true character of the present life. The dissatisfaction and sadness that oppress a heart occupied with transitory interests, and the depressing effect of the numerous and swift changes that fall under human observation, point out the necessity of "that spiritual habit of mind which it is the aim of Christianity to form." By such a course of remark he is led to speak of the events which have of late taught us that "we have need, as a religious denomination, to cherish this mode of thinking."

VIEWS OF THE LORD'S SUPPER. *A Sermon preached Sunday morning, Sept. 3, 1843, before the First Congregational Society in Eastport, Maine. By Charles A. Farley, Minister of the Society.* Boston: B. H. Greene, 1843. pp. 25, 8vo.

STRANGE as it may seem, and much as it may suggest of reproach against Christians, there is great need, probably in all our congregations, of such discussions as Mr. Farley here brought before his people. The nature, importance and obligation of the Lord's Supper need to be set forth in plain language and earnest address. How can we account for the neglect of this institution by so many of the regular attendants on the sanctuary, except by the prevalence of false notions of its character, or by an absence of that feeling of personal concern which every disciple of Jesus ought to acknowledge in this memorial of his love? The comparatively small number of communicants must be an occasion of grief with any pastor who longs to see his people in the use of every means of spiritual improvement. Mischievous doubts, groundless fears, various misconceptions, hinder thousands from enjoying the

communion of the body and blood of the Lord, by which they might strengthen their faith, purify their hearts, enlarge their hopes, and at the same time make a worthy "confession" of their Divine Master.

Mr. Farley's Sermon does not assume to itself the merit of a thorough examination of every point connected with this subject—such as would belong to a treatise rather than to a single discourse. It notices the most common misconstructions of the ordinance, and by recurrence to the original circumstances of its institution sets forth its design and character. The nature of its influence is explained, and the impropriety of restrictions with which in modern times it has been surrounded is exposed. Some four or five pages are occupied in showing the distinction between the formal and ceremonial religion of Moses and the more spiritual character of Christianity, which might better have been exhibited in a single paragraph; but the whole discussion is made to bear upon the great point of a celebration of the Lord's Supper by all who believe in his authority or love his name.

AN ADDRESS *on the Prevention of Pauperism.* By *Walter Channing*. Boston. 1843. pp. 84, 12mo.

THIS is a valuable pamphlet, on a subject of undeniable importance and difficulty. The author has thought much and labored earnestly for the prevention of a great, and with our advancing population, a growing evil; and his views are entitled to that respect which deep feeling and careful reflexion and no narrow experience may rightfully claim. The several distinct propositions, under which he arranges his leading views, we should not perhaps in the general statement be ready to question; though from some of the inferences connected with them we must dissent. More particularly, when under the first proposition he objects to pews in our churches,—and asks, "does not the present system of special appropriations of the house of God concur with all other forms of exclusiveness in producing and perpetuating poverty?"—we confess

ourselves unable to enter into the objections stated, or at least, we see too many advantages in the prevailing system in our churches, to be willing to exchange it on account of some supposed exclusiveness.

Dr. Channing in the concluding part of his Address adverts to some of our own municipal institutions, as contrasted favorably with some kindred establishments abroad. We thank him for his useful suggestions both as to the origin and remedy of Pauperism ; and to the various difficult and delicate topics, which he has made the subjects of his notice. If we are not prepared to adopt all his views, we are not the less disposed to respect the intelligence, the devoted zeal, and the truly Christian philanthropy which pervade his pages and quicken his labors. In no walks of duty are there more frequent discouragements than in the walks of charity ; and they are worthy of honor who are neither weary nor faint in the way.

THE USES OF CLASSICAL LITERATURE. *An Address delivered before the United Literary Societies of Dartmouth College, July 26, 1843. By Andrew P. Peabody.* Boston : James Munroe & Co. 1843. pp. 27, 8vo.

Mr. Peabody has here given an earnest and sensible defence of classical learning, and shown himself competent to write on a subject on which he feels strongly. Observing how a disregard of thorough scholarship is spreading through our country, he takes the occasion on which he was invited to address the members of one of our higher literary institutions, to speak of the chief *uses* of classical literature, for he rightly judges that the best way to make our people value the study is to show them that it will be of some use. He selects six points, each of which is clearly presented and fully established ; first, the advantage of a familiar acquaintance with the Greek and Latin tongues in producing skill and taste in the use of our own language ; secondly, the care which a study of the writings of the ancients will lead us to bestow upon our style of expression ; next, the aid which the classics render in the analysis

of thought and feeling, as, alike in the departments of science, art and poetry, they suggest elementary ideas and sentiments which we are apt to overlook; then, the knowledge of man which they impart; the political lessons, also, which they offer; and finally, the connexion of classical studies with the evidences of Christianity, as they show what the religion of nature is, and how superior, and how much needed was the religion which came through him who was "the Desire of all nations." On these several points Mr. Peabody has condensed much sound remark into a small space, without incurring the fault of obscurity or of disproportion.

CONSERVATISM AND REFORM. *An Oration pronounced before the Peucinian Society, Bowdoin College, Sept. 5, 1843. By Frederick H. Hedge.* Boston: Little & Brown. 1843. pp. 39, 8vo.

WE recommend this address—the production of a thinker and a scholar—to the perusal alike of those who are bigoted in their attachment to old ways, and of those who are violent in their advocacy of new opinions. Mr. Hedge places himself on an eminence whence he can survey the strife which is going on in society, and calmly measures the true relations of the old and the new, and gives the fruit of his observation in words free from passion or prejudice. He neither regards Conservatism with timid joy, nor Reform with blind admiration. He rather points out what is good in either, and reminds us that we need both. In his remarks upon Conservatism he selects "the two principles on which it may fairly ground a claim to the sympathy and support of educated men," viz. its deference to authority, and its veneration for the Past. Turning then to examine the other side of his subject, after exposing the absurdity of that dread of Reform which is startled at the very name, he proceeds to speak of the liberality which an enlightened policy demands of the scholar, first, as it relates to men, and next, as it relates to ideas and the progress of inquiry. In illustration of this last topic he is led to notice "the transcendental philosophy, on which the mind of this century divides," and discrimi-

nates its real merits from its false pretensions. In conclusion, he maintains that "peace, and not controversy, is the true and genial element of the scholar's life," and urges a positive, rather than a negative or a relative, statement of opinions.

AN AMERICAN TRACT FOR THE TIMES: *being an humble but earnest plea in behalf of Common Sense. By a former Member of the University of Cambridge.* Boston: W. D. Ticknor & Co. 1843. pp. 22, 12mo.

AN ambitious title to a small performance. We know not from whom these pages proceed; but as they carry with them neither the authority of a name nor the force of peculiar excellence, we fear that they will have but little effect in reducing the evils of which they treat. Yet the writer is justly impressed by some of the tendencies that have of late thrust themselves into notice; and speaks with an honest heart. But his remarks are mere hints to what might be said, and betray haste, or at least carelessness, in the composition. The special object and occasion of his rebuke is "a sort of *transcendental* sense, which leads men * * * to get all there is to be gotten * * * without severe mental discipline, and without honest, cautious, straight-forward effort." The character of the *reading* which is provided by "the times"—the "crude books" which are offered both to children and to older minds; the German "Transcendentalism" which has found some favor among us; the prevalent want of thoughtfulness, and neglect of "intellectual toil as the condition of learning;" a "certain radicalism of sentiment," with "the love of innovation and change;" are the topics on which he touches. To secure "true manliness of disposition," and to counteract the "influence of a superficial system of education," he directs attention to the truths of Revelation, to the culture of "what is sound and sober in literature and science," and to the preservation of "the national characteristics" of thought and expression which belong to our mother tongue. Upon matters of such compass and variety it is but a word which can be said in a pamphlet of no larger dimensions than that which we are noticing.

INTELLIGENCE.

ORDINATION AT MEADVILLE, PENN.—On Thursday evening, October 12, 1843, Mr. Frederic Huidekoper was ordained in Meadville, as an Evangelist. The church was filled with a large and attentive congregation, made up of the members of the various religious societies in the place, some of whom had probably never been in the Unitarian church before. The services were conducted entirely by Rev. Mr. Hosmer of Buffalo, and Rev. Mr. Clarke of Boston, except the Concluding Prayer, which was offered by Rev. Mr. Huidekoper. Mr. Clarke preached the Sermon, and gave the Right Hand of Fellowship; Mr. Hosmer gave the Charge, and made the Ordaining Prayer.

The text of the sermon was from 2 Corinthians iv. 5: "For we preach not ourselves, but Christ Jesus the Lord." The preacher proposed as his subject—The theme of Christian preaching. It is given in the text, negatively and positively. We are *not* to preach ourselves; we *are* to preach Christ. He first spoke of the various ways in which one might preach himself,—as by making it his object to exhibit himself to his hearers, to call attention to his own talents, eloquence or piety; or by preaching for a livelihood; or by preaching his own opinions and theories *about* Christ, instead of preaching Christ himself. Mr. Clarke then spoke of the way of preaching Christ, first, as the Son of Man; secondly, as the Son of God; thirdly, as the Mediator; fourthly, as the Saviour. Under these heads he described the difference between the Unitarian and the Trinitarian doctrines on these points, spoke of the true and the false doctrine of the divinity and mediation of Christ, of the true place for mystery in religion, and closed by an appeal to the congregation to possess themselves of a personal and individual faith in Jesus.

The society in Meadville, although not large, is in a healthy condition, as appears from the fact that its members conduct three Sunday schools—one in town, and two in the country. We understand that Mr. Huidekoper does not intend to be settled permanently at present, but to act as an Evangelist in the vicinity. Meadville lies in the north-western part of Pennsylvania, less than forty miles from Lake Erie, and between seventy and eighty miles north of Pittsburg. It is very pleasantly situated, and is the seat of Alleghany College, of whose founder Rev. Timothy Alden, many in New England still have vivid recollections.

ORDINATION AT ROXBURY, MASS.—The ordination of Rev. Joseph Henry Allen, of Northboro', late of the Theological School in Cambridge, over the Third Congregational Church and Society in Roxbury, more generally known as the Jamaica Plain Parish, took place on Wednesday, October 18, 1843. The Ecclesiastical Council was convened at the Village Hall at one o'clock, P. M. Among the delegates present was Hon. John Q. Adams, accompanying his pastor, Rev. Mr. Lunt, of the First Church in Quincy. The public services commenced at half past two o'clock. Rev. Mr. Gray of Boston offered the Introductory Prayer; Rev. Mr. Huntington of Boston read Selections from the Scriptures; the Sermon was preached by Rev. Mr. Allen of Northboro', father of the pastor elect; the Prayer of Ordination was offered by Rev. Mr. Hall of Providence, R. I.; the Charge was given by Rev. Dr. Gray, the former venerable pastor of the church, who has a second time delivered the people with whom he has been so long connected into the hands of a youthful successor; the Right Hand of Fellowship was given by Rev. Mr. Ware of Fall River; Rev. Mr. Putnam of Roxbury delivered the Address to the People; and Rev. Mr. Hall of Dorchester offered the Concluding Prayer.

The subject of the Discourse—founded on Hebrews xiii. 8: "Jesus Christ the same yesterday, to day, and forever"—was the permanency and immutability of the Gospel. It is substantially the same in all ages;—the same in its leading object and aim—the same in its great principles, its doctrinal and preceptive parts—the same in the agencies it employs—and the same in its beautiful results. 1. The great object of Christianity is the spiritual regeneration of men, not any mere outward reformation, but an inward spiritual renewal. It contemplates the renovation of our whole nature; and its work is not accomplished till the heart is purified and the character is stamped with the image and superscription of Christ. 2. The great principles, the essence and spirit, of the Gospel are the same, and are of equal value at all times. Being addressed to man as man, no good reason can be given why they do not concern us, and all men in all ages, as well as those who lived in Palestine eighteen centuries ago. 3. To prevent these truths and principles from dying out of the human mind and heart, utterance must continue to be given to them. Christ clothed them in language, and sent them forth on their errands of mercy. He moreover appointed and put in operation certain agencies for extending the knowledge and influence of his Gospel. Hence the perpetuity of public worship, the Christian ministry, and the ritual of Christianity. There is no reason for regarding these as designed for temporary use, to be laid aside in a more advanced stage of civilization and refinement. There may

be change in the form, but the things themselves will remain. They meet a demand of our nature, and are important if not necessary agencies for extending the dominion of truth and accomplishing the object of Christ's mission. 4. Christianity is the same in its influences and results. There is a *oneness* that belongs to the Christian character. It possesses essentially the same traits; is made up of the same elements. The true disciple is the same at all times and in all places, since he is formed after the model of the Master; and all who are Christ-like are just so far like one another. Such disciples we have known and loved; their memory is blessed, and though dead, they still speak to us, calling us to the work of self-culture and Christian philanthropy. But with stability there may be progress. Christianity has not yet accomplished its mission. It is itself a vast and illimitable power. It has so proved itself in past ages, and it still retains its original vigor. This great instrument of the world's redemption is committed into the hands of the Christian minister. Without this his labors would be ineffectual; with it he can do all things. The sermon closed with a brief exhortation to the new minister to be faithful, and to the people to hearken to the message brought to them in the name of Jesus Christ.

The Charge embodied an enumeration of the chief public and parochial duties of the Christian minister, urged as with the sanction of a long and varied experience upon the young friend to whom it was addressed.—The Right Hand of Fellowship conveyed a brief but hearty welcome to the relative and friend, in whom the speaker greeted one whose childhood had been spent with his own, and who had drunk with him at the same fountains of wisdom and love.—In the Address to the Society, among other things, was set forth the duty of a people constantly and regularly to attend on divine worship, not as a favor to their Pastor, (that common notion,) but from regard to their own spiritual improvement and growth in grace.

The clergy and delegates supped together after the services; and in the evening, the society, young and old, were gathered in social meeting at the Village Hall, to exchange salutations with their young pastor.

Rev. Dr. Gray tendered the resignation of his pastoral connection previously to the ordination, to take full effect on the Lord's day following that occasion. Accordingly on the afternoon of that day he preached a farewell discourse to his people, over whom he was ordained on the 27th of March, 1793, from 2 Corinthians xiii. 11; Rev. Mr. Allen preached his introductory sermon in the morning from 1 Corinthians ix. 16; and the occasion, like the ordination, was thus one of deep and special interest. Dr. Gray, it may be remembered, delivered recently his half century Discourse, immediately upon the decease of his colleague, Rev. George Whitney. Rev. Mr. Allen is now sole pastor of the society.

INSTALLATION AT NASHUA, N. H.—On Wednesday, October 25, 1843, Rev. A. C. L. Arnold was installed Pastor of Unity Church, Nashua. The offices of Installation were performed as follows:—Prayer, and Reading of the Scriptures, by Rev. Mr. Babbidge of Pepperell; Sermon, by Rev. Dr. Brazer of Salem; Prayer of Installation, by Rev. Mr. Peabody of Portsmouth, N. H.; Charge, by Rev. Mr. Miles of Lowell; Presentation of Fellowship, by Rev. Mr. Thomas of Concord, N. H.; Address to the Church and Society, by Rev. Mr. Osgood of Providence, R. I., former pastor of the church.

Dr. Brazer's Discourse was founded on Acts xvii. 21: "For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing;" and the subject treated was, The depraved appetite for mental excitement that prevails throughout our land. It was illustrated by a reference to that desire of hearing or telling "some new thing," which St. Paul noticed amongst the Athenians, and which the prevailing topics of conversation at our modern *Leasai* (or haunts of idleness,) and the miserable and wicked gossip of the penny press show has not entirely died out. It was farther illustrated by adverting to the rash speculation, "dashing adventure, and wholesale trading on moonshine capital," which are too often exhibited in *business* operations of the present day. In connection with this was mentioned an habitual impatience of quiet and repose, as seen in our migrating habits and the desire that people seem to have of "being somewhere where they are not, and this too, wherever they are," and in the modern facilities of locomotion which all but annihilate space and time. The prevalent *reading*, as distinguished from the *literature* of our people, which consists in a lamentable degree of trashy novels and romances; and the "Satanic school" of poetry, which idolizes pirates and robbers, were next adverted to. But the strength of the Discourse was laid out upon the prevalent "movements" miscalled religious; upon that philosophy which virtually does away the authority of Christ as a Teacher miraculously endowed and sent from God; upon those who claim to have found the long desired key to prophecy, by which the final day of the earth is laid open; upon those who insist that they are the inspired heralds of a new and miraculous dispensation; and upon those who flit about from church to church, to soothe "itching ears" by the latest novelty of the hour. The train of remark was guarded throughout from misconstruction, by keeping the thought constantly in view, that this love of excitement was not to be disavowed or repudiated, but only guarded from excess, and directed to worthy objects. And the Discourse was concluded by an earnest dealing with the great mistake of those who seek their happiness, where it never can be found, "in high-toned excitements."

The other arrangements of the Installation were novel in their character. Instead of a formal dinner, to which the clergymen and Council alone should be admitted, an elegant and abundant collation was provided at the "Central House," where nearly two hundred gentlemen and ladies of the Society met the clergymen, and the remainder of the afternoon was spent in the pleasures of social communion. Addresses, with appropriate music at intervals, were made by Rev. Messrs. Osgood, Arnold, Miles, Thomas, Peabody, Pratt (Pastor of the Baptist Church,) and also by Hon. A. G. Atherton, and Daniel Abbot Esq., who presided at the table. It was among the gratifications of the occasion, that the sentiments of the Discourse were noticed with approbation by others than members of our own body.

DEDICATION AT CHARLESTOWN, N. H.—The new meetinghouse in Charlestown, N. H. was dedicated to the worship of Almighty God on Wednesday, November 8, 1843. The services were performed in the following order:—a Collect sung by the choir; an original Hymn by Rev. Levi W. Leonard; Introductory Prayer, by Rev. Mr. Farmer of Walpole, N. H.; Reading of the Scriptures, by Rev. Mr. Brown of Brattleboro', Vt.; Hymn; Sermon by the pastor, Rev. Jaazaniah Crosby; Anthem; Prayer of Dedication, by Rev. Mr. Livermore of Keene, N. H.; Anthem; Benediction by the Pastor.

The sermon was founded upon Ezra vi. 16: "And the children of Israel * * * kept the dedication of this house of God with joy." After speaking of the joy felt in the erection of a new house upon the ruins of the old one, which was burnt,—the beauty given for ashes, and the garment of praise for the spirit of heaviness,—the preacher showed that the act of dedication did not invest the place with any peculiar sanctity, except so far as it embodied the feelings of the worshippers. The service was for the soul, not for the walls. He dedicated the house to the one God, strictly speaking, not to a multiplied and incomprehensible Godhead; to God as our Heavenly Father, revealed as such in nature, providence, and above all in the Gospel of his Son Jesus Christ. He dedicated it to Christian Liberty, Charity, Peace, and Holiness; upon each point amplifying in an appropriate manner. The discourse was concluded by practical remarks addressed to the members of the religious society, exhorting them to duty and improvement.

The house was crowded in every part by an attentive audience, not only from the town, but from other places in the vicinity. The edifice is of the Gothic order, quite pure, built of brick. It has a bell and

clock, and an organ is soon to be added. The color outside is that of red sandstone. The wood work inside is painted in imitation of oak, and presents a very beautiful appearance. There are forty-six pews, besides two in the gallery, which extends across only the end of the church. The pews were all readily sold, and more were wanted. The sum thus raised paid for the house, which cost \$4,000, and left \$400 in the treasury. The interests of the society are flourishing, and the zeal and spirit manifested in erecting the new temple have, as is usually the case, been highly beneficial to all concerned. It is a somewhat remarkable fact in these days of change, that the present pastor dedicated the previous house, having therefore officiated during his ministry in no less than three different houses in the same parish.

ECCLESIASTICAL INTELLIGENCE.—With the close of another volume we are prompted to look back over the last few months, and consider what changes have been made in the condition of our churches. Within this time they have suffered severe bereavements, and other causes than death have in some instances produced a disruption of ministerial ties. But new connexions have been formed, and perhaps both ministers and people have felt a fresh interest awakened by their new position. With scarcely an exception, our churches enjoy peace within themselves, and our clergy are generally in the enjoyment of sufficient health to enable them to perform their work. Rev. Messrs. Ingersol of Burlington Vt., and Morison of New Bedford, have suspended their labors for a few months, in the hope of resuming them with more efficiency after an interval of rest. Rev. Messrs. Muzzey of Cambridge, and May of Leicester, have returned from their visit to Europe, with improved, if not established, health. Of the class which graduated at the Theological School last July, three have been settled in the ministry, and three others have received invitations to take charge of congregations. In many of our religious societies a desire is manifested for a more social exercise of the religious spirit, and our ministers encourage this disposition by the various meetings which they conduct or take a part in sustaining. The influence of the Providence Convention has been felt beyond the immediate number of those who were present. It has drawn attention to the points there discussed and the spirit which was exhibited, and in the result both our faith and our love will be increased. The notices of this Convention in the journals of other denominations betray a singular ignorance of its purpose, and of

our past history. Because it was an occasion of special interest, they appear to consider it an extraordinary movement, and deduce from it wonderful auguries. If they knew a little more about us, they would neither make the mistakes nor manifest the spirit which we discover in their remarks upon this meeting.—In this city the members of our congregations, returning to their winter residences and resuming their winter habits, again fill our houses of worship and attend upon the various instructions of the ministry. During the autumn the interior of the First Church (in Chauncy Place) has been wholly remodelled, and at a very large expense been rendered more agreeable to the taste of the congregation. The light is now admitted only from the roof, and the church has an aspect of *elegance* perhaps beyond the demands of ecclesiastical purity. A course of Sunday evening lectures has been commenced, and will be continued through the winter, in the Bulfinch Street church, which is sustained by the services of the Unitarian clergymen of the city.

In other denominations, we have been particularly struck with the evidences of a more earnest spirit among the Universalists. We had intended some time ago to notice the "Union Conference Meetings," which during the summer were held in several places in this neighborhood. The full reports of them which were given in the *Trumpet* show that in their purpose and the manner in which they are conducted they bear a considerable resemblance to the Convention of Providence of which we have just spoken, excepting that they were confined in each instance to a few neighboring churches. The discussions appear to have related chiefly to the nature and growth of the Christian life, and to have been maintained with freedom and force. Members of other Communions sometimes took part in the Meetings. We observe that at a late meeting of the Boston Association of Universalists the members passed a resolution in which they recommended these Meetings as "highly calculated to propagate Christian truth in the world, and to promote vital piety among believers in God's boundless grace," and therefore advise their "brethren of neighboring societies to meet in Union Conference Meetings, as frequently as their circumstances will permit." The growth of the Universalist denomination is not probably known to all our readers. The frequency of their Dedications of new meetinghouses is an undeniable evidence of their increase.—The Episcopalians, without surrendering the tone of ecclesiastical arrogance which must belong to any portion of the Christian brotherhood that claims for itself the title of "The Church," find employment enough just now in healing their intestine dissensions. There are manifest signs that "Puseyism" or "Oxfordism" will not

have as free course here as in England. Rev. Mr. Clark of Grace Church in this city, one of the most faithful and successful ministers whom we have ever known, (though as an editor we have sometimes wished he showed a more candid spirit,) has accepted an invitation to a church in Philadelphia.—The Baptists, we think, are among the most *adventurous* of our religious denominations. They must either have large pecuniary means, or great faith in the spread of their peculiar doctrines, to enable them to multiply so fast their places of public worship. One of the neatest meetinghouses which we have seen for a long time has just been erected by the Baptist Society at Jamaica Plain; the front is particularly worthy of notice. We were surprised, upon going into the late Tremont theatre in this city, to observe how convenient and spacious a room the congregation that intend worshipping there have secured for their own use. It is well lighted, and the interior is arranged with a view to the best accommodation of the largest number of hearers.—The Methodists in this part of the country make less *noise* than in some other parts, but they give close attention to their various religious meetings, and annually gain increase of numbers. The secessions that from time to time take place, of those who cannot endure the yoke of their ecclesiastical organization, seem not to impair their strength. We rejoice, with many others besides those of his own denomination, in the return of Rev. Mr. Taylor, the minister of the Bethel church in this city, from his visit to the East, with sufficiently improved health to resume his laborious work.—Among the Trinitarian Congregationalists and Presbyterians we do not hear so much of late, as a few months ago, of “revivals” in the churches. They certainly attach less value than formerly to “extraordinary” measures, and depend more on the usual means of instruction and impression. Experience must have taught them some valuable lessons. A necessity has been felt for special efforts to sustain or increase the ability of their large organizations for the spread of religion in this and foreign lands. Success has of course attended these special efforts, but the fact that they had become necessary suggests the question, whether these associations had not been multiplied or enlarged beyond the sympathies of the congregations on whose support they must depend for their efficiency. At present attention is very much directed to methods by which the influence of the Romish Church may be counteracted or undermined. The system of *colportage* has been adopted in this country as one of the regular instrumentalities of missionary zeal.—The Roman Catholic Church in the United States is on the point of receiving an accession of ecclesiastical dignitaries. Several new Bishops have been lately appointed to American dioceses, among whom we

observe the name of one as Assistant Bishop of Boston.—The Swedenborgian Society of this city has in the course of years so increased, that a site has been purchased for a new chapel, larger than that which they at present occupy.—The “Miller Tabernacle” has become a place for the exhibition of “entertainments” on other days than Sunday. The professors of the “Second Advent” doctrine begin to fall back from the faith which they had received under this name, and a few months will probably see the delusion exploded.

To sum up our impressions in a single line ;—the year has on the whole, we think, been a year of religious progress. Truth has gained rather than lost ground, and Christianity is in a better position for extending its triumphs.

INTELLIGENCE FROM SYRACUSE, N. Y., AND WESTERN NEW YORK.—We have received from a friend a letter written for our use, containing intelligence and remarks which we are glad to publish.

I have just returned home from the Dedication of the “Church of the Messiah” at Syracuse. Our friends in that flourishing village have done well. They have struggled into life, and their society is now permanently established. None but those who have learned by experience know what labors and sacrifices are attendant upon the building up of a religious society. Five years ago it was supposed that there were not more than two men in Syracuse who were Unitarians. About that time Mr. Muzzey spent a sabbath there. He was told that it would be in vain for him to preach, as Unitarian was a term of reproach and not more than five persons in the whole vicinity professed to be Unitarians ; but he did preach, because he *would* preach. This was the inception of the good cause in that place. And now a very chaste, beautiful church stands in the midst of the village, to testify that faith removes mountains ; a respectable society has been gathered ; and in all that vicinity liberal views of Christianity are producing their good results. Brother Storer has done a good work there. His labors and sacrifices should quicken us all in our duties.

At the Dedication it was cheering to see seven Unitarian ministers assembled in the centre of New York State ;—Messrs. Storer of Syracuse, Emmons of Vernon, Buckingham of Trenton, Holland of Rochester, Van Tassel of Salina, Hosmer of Buffalo, and Rev. Mr. Park

who was returning to New England from a mission to the West. Six Unitarian ministers of New York State; and New York city, Albany, Fishkill, Brooklyn, not represented. The services of the Dedication were interesting, and the audience was large and highly intelligent; it was manifest that many of the leading minds of the community were there. The substance of Mr. Storer's discourse was indicated by the text—1 Peter iii. 15—"Be ready at all times to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." It was weighty, apposite, and fraught with a beautiful spirit. In the Conference of ministers, cheering reports were made of the condition of our New York churches. Oh that we had more laborers in this great and goodly field! But whence can they be obtained? We want men who are willing to labor in season and out of season, and live upon small means. Such are the men suited to be pioneers,—earnest men, full of faith, longing for the reign of the Redeemer, and ready to take up the cross, not in death, but in patient endurance of opposition and hard work.

I hope that Mr. Huidekoper, who was ordained the last month at Meadville, by Brother Clarke and myself, may be induced to devote his attention to the establishment of a Theological School at Meadville. He has a good theological library, and is well suited to become a theological instructor. Meadville is a pleasant village; and devoted young men might go there and study with him, for a longer or shorter time according to circumstances, who would not and could not go through a course of studies at Cambridge. The present Unitarian minister in Meadville, who succeeds Mr. Emmons, is Rev. E. G. Holland. He belongs to the "Christian Connexion," and is an able and promising young man. He might be induced to assist Mr. Huidekoper, and through his connection with the Christian denomination young men of that class of Christians would be drawn thither to study.

One thing is certain; we must have more ministers. There is Erie, Penn., between Buffalo and Meadville. Five years ago I preached there several times; a door was open, and a society could have been gathered there as easily as at Syracuse. I wrote for a minister, but none could come; so the point has been unoccupied. Now the Universalists have taken it and are building up a large society. There is Cleveland; we ought to have a church there, and nothing is wanting but a good minister to build one up. And so of Detroit. *We must have more ministers.*

As for ourselves, we are striving for progress, and are slowly increasing in strength, and we hope in godliness. Last evening we had an audience which crowded our church, and I preached a "Plea for the poor, the tempted and the fallen," in connection with a charitable

movement for the winter. It was one of our regular monthly Lectures. This year we have established a Parish Library, which now contains about 225 volumes; and besides this we have circulated among us forty sets of Dr. Channing's works, and some other religious books and tracts. We sow the seed in confident expectation that the harvest will come.

FESTIVAL OF THE REFORMATION.—On the 31st of October, 1843, the anniversary of the commencement of the Lutheran Reformation in 1517, services were held by the Church of the Disciples in Ritchie Hall in this city, in commemoration of that event. An address was delivered by the pastor, Rev. Mr. Clarke, chiefly consisting of a narrative of the incidents which led to this result. Remarks were made by other gentlemen, and appropriate hymns were sung.

A similar celebration, we learn, was held on the same day in the Unitarian church in Buffalo, N. Y., when Rev. George W. Hosmer delivered an appropriate discourse.

MINISTRY AT LARGE.—We referred in an article a month or two since to some remarks which had been made in the *Christian Examiner* upon the Ministry at large in this city, and expressed our partial concurrence in those remarks. Many of the friends of this Ministry have been disturbed by what was said in the *Examiner*, and we think have shown an excess both of sensibility and of apprehension. No one has denied, or can deny, the usefulness of the Ministry as at present conducted among us. The question which has been raised is simply, whether in its present form of operation—a form into which, as we have before said, it has been brought by the pressure of circumstances—it is a Ministry *at large* in the true sense, and in the sense in which Dr. Tuckerman intended it should bear that name. Upon both these points we, together with the writer in the *Examiner*, may have been mistaken. The confidence with which others speak on the subject leads us to believe we were, at least to some extent. Still it seems to us a question that is open to discussion; and so far as Dr. Tuckerman's own language is concerned, it may be made to appear, by selecting passages of one kind or the other from his Reports, that he considered now *preaching*, and now *visiting*, the more important means of influ-

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ence. We are still of the opinion that he regarded the latter as the principal part of his work. But if we are wrong in this belief, we beg in justice that the entertaining of such an opinion may not be taken as equivalent to the cherishing of an unkind purpose towards an institution, of which both the *Examiner* and the *Miscellany* have always spoken with interest.

UNITARIAN CONGREGATION IN MONTREAL, L. C.—We gave some months ago an account of the position of the Unitarian Society in Montreal, Canada, prepared by a friend who spent several weeks with them. After Mr. Giles's return to New England, Rev. Mr. Lord, formerly of Southboro', preached there for some time, but declined acceding to a request that he would permanently remain with them. Failing in their attempts to obtain a minister from this neighborhood, the congregation, some of whom were from "the old country," wrote to Great Britain and Ireland; and subsequently, in consequence of information which they received in reply to their letters, sent an invitation to Rev. John Cordner of Newry in Ireland to settle with them, "accompanied by a memorial to the Remonstrant Presbytery of Bangor for his ordination." "That body, assisted by some members of the Presbytery of Armagh, proceeded" accordingly to ordain him, on Tuesday, September 12, 1843. Rev. James Davis of Banbridge preached the sermon, from Romans viii. 32; "Presbyterian ordination was explained and defended" by Rev. Mr. Orr of Ballyhemlin; Mr. Cordner, on request, made a "statement of his views upon the more prominent doctrines of the Christian religion;" Rev. Mr. Orr offered the ordination prayer; and Rev. Mr. Davis delivered the charge. The services were attended in the York Street Remonstrant meetinghouse in Belfast. On the next Friday evening Mr. Cordner was "entertained by his friends at a soiree, and was presented by them with an address and a valuable collection of books," previously to his departure for Montreal. "The assemblage was large and highly respectable." Rev. Dr. Montgomery presided, and the "address," with Mr. Cordner's reply, was read, and remarks, suggested by the occasion or founded on "sentiments" thrown very nearly into the form of *resolutions*, as we are accustomed to style them, were made by the chairman, and several other gentlemen.

Mr. Cordner arrived at New York about six weeks since, and passed a few days there, and also in Boston, on his way to Montreal. He carried with him to Canada the kind regards and good wishes of those who enjoyed the opportunity of meeting him here. By a letter just

received from him we learn, that he has entered upon his work with a firm spirit and with fair prospects of success. He had preached four Sundays, to attentive and respectable audiences. "The numbers in the morning about sixty or seventy; in the evening upwards of a hundred, or a hundred and twenty. The persons who came to the morning services are for the most part those who take a certain degree of interest in our proceedings, whilst the increased numbers at the evening services are generally made up of those who come to hear what the Unitarians have to say for themselves." Their present place of worship is very small; "a hundred and twenty persons fill it uncomfortably full." He adds, that "a lot of ground has been purchased and a plan of building selected, so that I trust we shall have a church by next year. In fact we labor at unspeakable disadvantage until we get a church, for there are many people who will not come into a room such as we now occupy. The people here have subscribed towards the building fund very liberally according to their means; yet they have not a sufficient sum raised. I believe they require four or five hundred *pounds* more than they have. They will be obliged to seek this abroad." "The importance of this station," he continues, "cannot be overrated. Montreal is the principal city of the Canadas, and is rising rapidly every way. We expect to have the parliament here next year, which will of course add in a certain degree to the importance of the place. Should not an effort be made under such circumstances, both at home and abroad, to raise a house of worship for the only Unitarian congregation in Canada, particularly when that congregation is in the principal city?"

We leave our readers to answer this question, which however seems to us to admit of but one reply.

FOREIGN INTELLIGENCE.—The religious intelligence which comes from abroad shows the unsettled state of the Christian world, and the earnestness with which the disciples of different Communions are pressing their opinions, together with the uneasiness which actually exists in the bosom of every Communion. In Europe many signs indicate the approach of a more earnest struggle, than has been seen in our day, between the principles on which Catholicism and Protestantism are respectively based. In France particularly, while the Romish Church seems to be regaining lost power, we are told that there is a deep, though but half intelligent, perhaps as yet scarcely intelligible cry for the true salvation. The new developements which the religious

sentiment is continually assuming in Germany, under the forms either of theology or philosophy, render it difficult to determine what is the position of the religious mind in that country; but we think it clear that rationalism, or more properly speaking, supernaturalism, has reached its aphelion, and will henceforth be seen approaching "the sun of righteousness." The state of things in Geneva we have for some time watched with great interest. The increase of Catholics, by immigration into the Canton, has been such as justly to alarm the Protestant inhabitants, lest the preponderance of numbers, and with this the balance of power, should ere long be found on the Catholic side. The increase of the "Evangelical," or Trinitarian, party tends also to weaken the relative strength of the Unitarian Church.

Great Britain at the present time presents in its religious condition aspects which baffle while they stimulate curiosity. The progress of "Puseyism" has been so rapid, that we find many think it must become the religion of the English Church. It may be, but we believe it must recede from a part at least of the ground upon which it has advanced before the English mind will settle down in its reception. Some recent circumstances show that it has encountered a check, and that its warmest friends are disposed to study caution, if not to seek a retreat. In Scotland the contest between the Free and the Established Churches grows more bitter. The leaders in the movement which has resulted in the creation of a "Free Church" abate not a jot of either the conscience or the hope with which they entered upon the warfare. They are endeavoring, diligently and successfully, to repair the loss of means for personal improvement or social influence which they incurred by their relinquishment of State protection. New meetinghouses are built, new professorships established, and agents have been sent to England and to this country to collect funds in addition to what has been or may be freely given at home. The popular feeling at least seems to be with the New Church. In Ireland ecclesiastical affairs are so closely interwoven with political, that he who has political sagacity can perhaps best determine the prospects of the Irish Church; but that it must undergo essential modification seems beyond question.

Amidst the change and insecurity which mark the larger portions of society by which they are surrounded, the Unitarians of Great Britain and Ireland hold on their course, though with peculiar hindrances which the active bigotry as well as stubborn prejudice of other sects throws in their way. The final decision in the Lady Hewley Case, by which many Unitarian ministers have been deprived of a part of their support, has occasioned a serious, though it can only be a temporary inconvenience. Similar proceedings against the Unitarians in Ireland

have rekindled the feelings which were exhibited a few years ago, when the Remonstrant Synod was compelled to form a separate organization. In Scotland attention is not likely to be drawn to Unitarianism, in the way either of inquiry or of aggression, while the struggle in the Church continues. Our friends in England have met with a severe bereavement in the death of Rev. Henry Acton of Exeter. He was one of the principal advocates of our faith in the West of England, and since the death of Dr. Carpenter no one has been more eminent. His illness was very short. In the midst of apparent health he was seized with paralysis, and died on the 22d of last August, in the forty fifth year of his age. "Strong in the religious views he entertained, and filled with the Christian's hope, he quietly and without a struggle surrendered himself into the hands of his God and Father." He left a destitute family, for whose benefit we are glad to observe a subscription has been raised in the Exeter congregation and among their other friends, which "at the date of the last report was upwards of £900." In Ireland also our churches mourn the loss of one of their highly esteemed ministers, in the death of Rev. William Porter of Newtonlimavady, in his seventieth year. "He was the first Moderator of the Remonstrant Synod," which seceded from the General Synod of Ulster in 1830; "and held the office of Clerk to the same from the year 1831 till his death."—We may take this opportunity to correct a mistake which occurred in our notice of the Sunday School Celebration in Bristol, England, (in the present volume of the *Miscellany*, pp. 191, 192,) which our correspondent reminds us may create some scandal on that side of the water. The festivities which we described were not held on Whitsunday, but on *Whitmonday*.

CONCLUDING NOTICE.—With our present number we close this publication; not however because it has not met with sufficient encouragement or sufficient approbation. Our subscription list has steadily, though slowly increased, and we have been gratified with the expressions of satisfaction in the character of the *Miscellany*, which have reached us from various friends. But it has been thought that a change might be made, which would be productive of more good than results from the present arrangement of the larger journals of our denomination. A negotiation has therefore been effected, by which the *Christian Examiner* and the *Monthly Miscellany* will be united, under the title of the *CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY*. The general character of the work will be the same as has belonged to the *Examiner*

from its commencement, but it is intended that there shall be a somewhat greater variety in the contents. It will still be strictly a religious journal, and will aim at exhibiting the application of Christianity, as understood by Unitarians, to the thought, sentiment and movement of the present time. Retaining in many of its articles the form of a review, it will yet enter into discussions of theology and morals on a larger plan than might be suggested by a particular book, and will also contain short articles designed particularly to elucidate or quicken the religious life. Notices of books and other publications of a religious nature issuing from our denomination will be given, in the hope of furnishing a complete record under this head. A brief department of Intelligence will be added to each number, as a register of ecclesiastical events of general interest to our churches; together with a very short obituary record. It will be seen therefore, that some of the features which have distinguished the *Miscellany* will be introduced into the new journal, without sacrificing any of the essential merits of the past *Examiner*. We cannot but hope that the present subscribers to the *Miscellany* will welcome the *Examiner and Miscellany* in its place. The price is rather higher, and the time of publication less frequent, but as the *Examiner* always has been, and we trust will continue to be, a journal of a much higher order of merit than the *Miscellany*, we conceive that these reasons need not prevent those who have taken the latter work from transferring their names to the new list. A proposed addition to the number of pages which have hitherto been given in the *Examiner*, for which we refer to our Publisher's advertisement on the cover, will likewise render it, if bulk only be considered, more valuable than the *Miscellany* has been.

It has been thought desirable, at the same time, to publish a very cheap monthly magazine, of a religious character, which might meet the wants of those persons who can take only such a work. The first number of such a magazine will therefore be issued on the first of January. It will contain short articles upon Christian truth and the Christian life, in explanation of Scripture or illustration of duty, with a sermon in each number, and a department of intelligence. It will be much smaller than the *Miscellany* has been and will be furnished to subscribers at a dollar a year. As the past editor and the publisher of the *Miscellany* will have a connexion with both these journals, it cannot be supposed that there will be any competition between them for public favor. They are intended for different classes of readers.

The first number of the *Christian Examiner and Religious Miscellany* will appear as early in January as possible, that its future publication may correspond with the commencement of the year.

The present number of the *Miscellany* has been delayed by our anticipation of the arrangements which we have here announced.

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